Zion's Herald

Wednesday, November 16, 1898

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M. E. Strieby

President of the Epworth League of the Methodist Episcopal Church.

E. L. Hoore

NOVEMBER

Gone is the joy of the moorland,
Mists wrap the hills in a shroud,
The song of the desolate ocean
Is muffled that once was loud,
The sun and the stars are hidden
And the world has entered a cloud.

But the music of happy voices
Beats back the desolate sound,
The mists and fogs are forgotten
Where the joys of the heart abound,
For the world of the home, love-lighted,
Keeps summer the whole year round.

So, let not the storms of the winter
The spirit of hope enthrall,
Let mercy, good cheer, high endeavor
And gentleness come at your call,
Fill the house with the guests that are kindest,
And Love is the best of them all.

— MARIANNE FARNINGHAM, in *Christian World* (London).

W. F. M. S.

MRS. W. H. THURBER.

A few days since, a little company of New England women, provided with tickets for Indianapolis, found themselves speeding westward with pleasantest anticipations. The soft fall atmosphere, the flaming beauty of the autumn foliage, the picturesque scenery of the Berkshires, the swift flight across upper New York State, the quick night ride through Canada, the feeling when Detroit was reached that we had at last touched the West, the rich prairie land unfolding before us in Michigan and Indiana — were incidents of an agreeable journey, with "more to follow." Kind friends met our party as the train rolled into the city, and we realized how delightfully the hospitality of the Northwestern Branch and of the citizens of Indianapolis was extended to their visitors.

On Thursday morning, Oct. 27, at 9 o'clock, the session convened in Roberts Park Methodist Episcopal Church, the president, Mrs. C. D. Foss, in the chair, and the business session was preceded by the sacrament, administered by Presiding Elder Edward Rawls, assisted by a number of city pastors. It was a solemn and uplifting occasion.

The vestry was tastefully adorned by palms and greenery. On the platform was a large portrait of that devoted missionary, Miss Phœbe Rowe, of India, the joy and pride of the Northwestern Branch, whose recent death has caused such grief and is such a loss to the W. F. M. S. Tables for the corresponding secretaries and delegates from the eleven Branches were conveniently arranged in two semi-circles facing the platform, each table marked by a little banneret bearing the name of its Branch. In an adjoining room was a tempting display of the publications of our Society — maps, books, leaflets, music, etc. These were daily advertised in a most enterprising manner by the Literature committee, and the supplies were liberally patronized. Large maps and diagrams, loaned by Mr. W. E. Blackstone, hung upon the walls of the vestry.

Devotional services opened each morning and afternoon session and choice music was rendered every day by various singers. The bountiful and appetizing repasts provided by our Indianapolis sisters were appreciated in a most practical manner. Nothing needed for our comfort was forgotten.

A charming address of welcome was delivered by the wife of the pastor of the church, Mrs. C. E. Bacon, whose well-chosen words made all feel pleasantly at home. A magnificent response was made by Mrs. C. P. Winchell, of Minnesota Branch, on behalf of the Society, after which the roll-call was read by the secretary, Mrs J. T. Gracey. All the Branch corresponding secretaries were present except Mrs. M. P. Alderman, of New England, who, owing to illness, was absent for the first time in twenty years of service. Her wise counsel was greatly missed in the secretaries' meetings. Her place was acceptably filled by Miss M. E. Holt.

The work of the W. F. M. S. is carried on in India, Burma, Malaysia, China, Korea, Japan, South America, Mexico, Germany, Switzerland, Italy, Bulgaria and Africa. Time and space fail us to record the triumphs, the successes, the conversions, the advance of the work along all lines, in spite of discouragements, obstacles, trials, and the retrenchments in so many points made necessary by lack of funds. How we longed for double the amount of money reported by our treasurer to enable us to respond to the stirring appeals from all parts of the field for more funds, more laborers, more facilities! How disheartening, in view of the doors opening wide everywhere to Christianity, to find ourselves compelled to turn away from providential opportunities, to refuse the piteous appeals of eager souls calling to us from the darkness — to us who dwell in the noontide light! What might not be done if every woman in the church gave one dollar a year and gave it with a prayer! The estimates sent to the executive committee this year, and approved by the Parent Board, amount to $448,000. That this entire sum is sorely needed none can doubt, but it is more than the year's receipts.

RECEIPTS DURING THE PAST YEAR.

New England Branch,		$ 29,825.23
New York,	"	61,975.67
Philadelphia	"	33,832.92
Baltimore	"	12,394.30
Cincinnati	"	44,700 59
Northwestern	"	79,892.97
Des Moines	"	31,029 00
Topeka	"	13,767.84
Minneapolis	"	11,220.35
Pacific	"	6,799.88
Columbia River	"	3 069 80
Total,		$328,488.75
1897,		313,937.86
Increase,		$14,550.89

Addresses were delivered during the session by the following missionaries: Miss Bosworth, Dr. Kate Corey Ford, Dr. Julia Donahue, Mrs. H. Davis, Misses Wilkinson, Stanton, Griffiths, Spencer, Heaton, Maxey, Mrs. Waugh, Mrs. Gill, Rev. Dr. Drees. Mr. W. C. Blackstone, of Oak Park, Ills., also spoke.

Mrs. Mary C. Nind gave the Preachers' Association a charming greeting, in which she addressed them as "honored fathers and brethren," and spoke of this Society as the mustard seed of faith which has removed mountains. She asked them to "help those women" — to preach a sermon once a year for the W. F. M. S.; to ask the women to participate in missionary concerts — and said if the women run too fast, they must put on extra speed and overtake them. She reminded them that Bishop Hurst had said that the W. F. M. S. was the "Bureau of Missionary Information." Rev. Dr. Rawls, on behalf of the ministers, replied in pleasant words of appreciation of women's work, quoting Dr. Goucher, "the amplitude of infinity and the extent of eternity will be required to appreciate the work of the W. F. M. S."

The report of the Reference committee was given by Mrs. E. T. Cowen; of the Constitutional Publication committee, Mrs. S. L. Keen; publishing agent, Miss Pauline J. Walden; editor *Woman's Missionary Friend*, Miss Hodgkins; *Children's Missionary Friend*, Mrs. O. W. Scott; *Frauen Missions Freund* and German work, Mrs. Achard; zenana papers, Mrs. S. L. Keen; Literature committee, Mrs. J. T. Gracey. Each one of these furnished items of great interest. There has been an increase of 6,976 subscribers to all our periodicals, of which 1,832 are to the *Friend*, but only one in six of our members take this the official organ of the Society, to which there is none superior among missionary magazines. The *Children's Friend* has 21,000 subscribers — an increase of 2,249. The special fund for the orphanage in Baroda, India, was spoken of. It is the desire to

[Continued on page 1468]

The many uses to which Ivory Soap is applicable, make it an economical as well as a valuable soap. Spots on clothing are quickly and easily removed by an application of the foamy lather of Ivory Soap with a dampened cloth and a brisk rubbing. Ivory Soap cuts the grease and leaves the surface rubbed perfectly clean. Be sure you use Ivory Soap, or the remedy may be worse than the grease spot.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The National Election

The Republicans are placed in control of the Senate and House of the Fifty-sixth Congress. This much is secure. That the Republican majority in the House should be reduced from 45 to 13, is an occasion for surprise, taken by itself; but that they should gain more than a dozen members in the Senate and thus give assurance that no free silver bill can become a law, is, from every point of view, a matter of congratulation. All good men must needs rejoice that Roosevelt is elected Governor of New York instead of Croker's man, Van Wyck; while all good men can but regret that Quay's candidate is elected Governor of Pennsylvania by about 175,000 majority, and that his own re-election as U. S. Senator is assured. Kansas, the cradle of Populism, has elected a Republican Governor, and even Jerry Simpson, the so-called "sockless statesman," was beaten at the polls. This is due very largely to the era of good times. The Kansas farmer is making money, paying his debts, and thinking. It is said that 35,000 of them did not vote at all last week.

The Next Senate

There are ninety members of the Senate. The elections on the 8th show that the Fifty-sixth Congress will have fifty-three sound money Republicans. Republicans will be elected by the legislatures of California, Delaware, Indiana, Nebraska, New Jersey, New York, North Dakota, West Virginia and Wisconsin. Maryland has already elected a Republican. All these are to fill places now held by Democrats. The present Senate has a majority of ten in favor of free silver; the next Senate will have a good working majority against it. Nor is this all. Of the seventeen Republican Senators, whose terms will expire two years hence, fourteen will have Republican successors. Even if the other three should fail of an election, the Senate will still be sound money Republican. Again, these Senators represent States having the largest population and the most considerable material interests. They comprise such States as New York, Pennsylvania, Ohio, New Jersey, California, Indiana and Michigan. No such strength of representation has been shown in the Senate since the foundation of the Republic. It is the first distinctively honest money Senate for many years.

Lord Salisbury's Speech

Next to our own national election Lord Salisbury's speech at the Lord Mayor's dinner has attracted the most world-wide attention. It was expected that he would announce an Egyptian protectorate, but he declared instead that the Ministry is well satisfied with the existing state of things. It was supposed that he would give some reason for the intense activity in naval preparation, and that this activity would be connected with French aggression on the Nile; but he said that the great judgment and common sense displayed by France had relieved Europe of a very dangerous and threatening storm. Alluding to the Czar's disarmament proposition, and offering heartiest tribute to his motives, it was distinctly affirmed that this is not the time to relax the preparations for dangers which surround the peace of Europe. Unhappy omens were cited, and among these the introduction of the mighty force of the American Republic in Asia. This he declared to be a great and serious event and one which may not conduce to the interests of peace. The movements of history point to war. Then he went on to say: "We see nations decaying whose government is so bad that it can neither maintain the power of self-defense nor retain the affection of its subjects; and when this occurs, there are always neighbors impelled by some motive — it may be the highest philanthropy or it may be the natural desire of empire — to contest as to who shall be heir to the falling nation, and that is the cause of war." Whether he referred to Spain or to China is a question which is very much discussed in the European press. If he referred to our disposition to retain the Philippines, and regarded this as the disturbing element warranting the British Admiralty in preparing for a naval war, it could only be on the theory that certain European Powers intend to oppose it, and the fact of this intention is known to the British Ministry. The visit of the German Emperor to Spain gives some color to this theory, but the more probable solution is that his reference was to the breaking up of China and the activity of Russia. Events will show what was in the mind of Lord Salisbury, but just at present everybody is in the dark.

Overthrow of Authority in North Carolina

After killing nine Negroes and mortally wounding several white people, the white mob in the city of Wilmington, N. C., forced its municipal authorities to abdicate; and following the fictions of law, by a preconceived arrangement, installed the creatures of their choice. One alderman resigned at a time. His successor was immediately elected by the other members of the body. When all had been changed this body elected a mayor, and peace was proclaimed. Such a prostitution of civil power is not only supinely foolish, but it is supremely stupid. The strongest has won by a show of force. In this case it happens to be the white race. But in carrying their schemes to their fulfilment they have shown the Negro how to overthrow authority. It is after this manner that elections are carried in San Domingo. The man who wants to be president collects an armed following and demands the insignia of authority. If his following is of sufficient size, his request is granted; if it is not, a fight ensues and the victor divides the spoils. For intelligent white people in a city of 20,000 inhabitants to follow the example of the Negroes in San Domingo is an incident that bodes evil to the entire South. Such a subversion of lawful authority has never been known in any civilized country up to this time. The Negro may be ignorant, unwise, and even criminal; but up to this time it is impossible to point to any instance of his utter disregard of authority such as has been shown by the white people of Wilmington. It is by all manner of means the most dastardly outrage ever perpetrated. Secession was a kindergarten in comparison with it.

A Christian Scientist Indicted

Mr. Harold Frederic, an author of repute, being very ill, in London, of rheumatism attended with heart difficulties, was induced by a friend to place himself in the care of a Christian Scientist. The regular physicians were dismissed, and Mrs. Athalie Mills installed in their stead. Under her lack of care he soon died. The English courts have now indicted Mrs. Mills and the lady to whom she owes her introduction to the case for manslaughter. This is probably on the ground that whoever by the omission of any duty hastens the death of any person mortally ill is held to be guilty of unlawful homicide without malice aforethought, and this, under English law, constitutes manslaughter. The case has already attracted much attention, but the interest will be deepened by this new feature. The Supreme Court of Maine has held that an estate is bound to pay for service rendered in such a case where a definite agreement was entered into; holding that the contract itself is lawful, and that its wisdom or folly is a matter to be decided by the

parties interested, and not by the courts. In this latter case there was no question of negligence before the the court. In Frederic's case the question of negligence is the prominent feature. Human credulity doubtless has some limits, but they are so far removed from ordinary common sense as to be useless in determining how utterly foolish even a well-informed person may be.

A Great Year for Farmers

The farmers of the United States will this year receive more money from abroad than during any previous year of our history. The Treasury Bureau of Statistics has just issued a statement showing that during the ten months ending Oct. 31 there has been paid the enormous sum of $413,118,098 for breadstuffs and provisions sold to foreign countries — $81,095,206 more than last year, and almost $200,000,000 more than the corresponding ten months of 1893. The receipts for cotton for the ten months exceed the receipts of last year by more than $13,000,000,000, and the number of pounds sent abroad is larger than in any corresponding year of our history. One specially noticeable thing is the increasing demand for American corn. Nearly all the European countries seem to be fond of it. The increase in nine months is more than 41,000,000 bushels, and the increased exportation to British North America amounts to more than 13,000,000 bushels during that time. Some of this last probably passed through Canada to European ports. The tropical countries do not take kindly to this food, as is evidenced by a notable falling off in nearly all of them. Another product for which there is an increasing demand in Europe is oatmeal. This has increased from 4,329,293 pounds in 1888 to 85,500,270 pounds for the fiscal year ending June 30, 1898. Of this quantity Great Britain alone took more than one-half, and besides this a considerable part went to the British West Indies and British Africa.

Immigration in 1897-8

During the last fiscal year 229,299 immigrants were admitted into the United States, and 3,030 applicants were refused admission. The year before, the number of immigrants was 230,832. The decrease is due chiefly to the reports of war, and to the fact that there is an impression abroad that the glittering stories of good things in America, so widely circulated by the steamship companies, are untrue. Italy sent us 58,613, more than one-fourth the whole number; Russia sent us 27,221, and Ireland, 25,128; England contributed only 9,877 There was a decrease of 2,062 in the number received from Asiatic countries, as compared with last year, and an increase of 2,730 from European countries. Illiteracy more than holds its own; for no less than 43,057 of these new inhabitants, over fourteen years of age, could neither read nor write. That is a very considerable contribution to illiteracy, and the fact that we are apparently richer by the $3,852,077 brought to us by these immigrants is but small compensation. If all these immigrants found their way to the unsettled portions of the country, and proceeded to build up thriving communities, they would be more than welcome. It is the fact that such a very large proportion of them crowd into the cities that makes their coming undesirable.

Annual Report of General Miles

Since 1865 no report of the Commanding General of the Army has been awaited with more interest than the report of General Miles. It was given to the press last week, and is a soldierly and unsensational document. While keeping himself in the background, and making no allusions to disagreements with the Secretary of War, he plainly indicates that his own best judgment was set aside without sufficient reason and, in several instances, with unfortunate results. A man with military training and sentiment, he would have kept the volunteers within the limits of their own States until they were thoroughly equipped and initiated into the discipline of camp life. From the first he was opposed to collecting large numbers of practically raw recruits, and sending them towards Cuba — to Tampa, Chickamauga, and other places. The difficulties of supplying them with food and clothing, arms and ammunition, were very greatly increased, and the disastrous results which followed were to be expected. While there is no direct reflection on General Shafter, the quotations from official despatches show that he failed to treat General Miles with the respect due his position as Commanding General of the Army. The recommendations contained in the report are such as to commend themselves to military men, and the report itself is a dignified one, worthy of the occasion which called it forth.

The Dhoukhobortsi

The spirit of the Quakers must have been widely diffused. It has proved itself persistent amid the fiercest opposition. An English Quaker, early in the eighteenth century, carried this spirit into Russia and there came from his teachings the Dhoukhobortsi. Non-resistance in Russia seems like fiction, but the sect has grown and flourished. Persecution, imprisonment and death only increased the tenacity and augmented the numbers of the brave people true to their principles whatever the cost. A hundred years ago they were banished to the Siberian mines, not because they had done anything wrong, but simply because they were heretics. Alexander I. relaxed and modified their persecution and permitted them to own farms in Siberia. Of course they have grown and thrived, but their hatred for the Russian government has increased with every year of their lives. They make no disturbance; on the contrary, they are the least troublesome of all the people of that great Empire. An organized attempt is about to be made to transport them to America, and place them on unoccupied lands in the West. Such men as William Lloyd Garrison, William D. Howells, George Dana Boardman, and J. N. Stigman are the leaders in this enterprise. England will join with the United States in raising money enough to pay the expenses of their transportation. With their habits of frugality, their love of peace, and their wholesome principles of righteousness, they will make good citizens in a generation. There is still plenty of room for this class of immigrants. People with a conscience are still welcome in liberty-loving America. Welcome, that is, to make for themselves homes; not welcome to thrust themselves into our homes and drive us out.

Inside the Great Wall

Millions of people in China have but just learned of the disastrous war with Japan. Other millions are up in arms because of the attitude of the deposed Emperor towards Western civilization. At Kwangsi the rebellion is avowedly anti-European. Inflammatory proclamations are being circulated in several provinces urging the inhabitants to drive out the "foreign devils." The patriotic Manchus are angry with the Central Government at Peking for its feeble resistance to foreign aggression. The dissatisfaction in Liaotung and Shantung has already assumed a menacing form. These are some of the reports on which we may rely. They show how widespread is the unrest and dissatisfaction. The only hope of peace is in the power of the Central Government to maintain order, and unfortunately it is by no means certain that it can do this. If the rebellious elements were to unite against the throne, they would form a combination too formidable for any government on earth to withstand. In that event the European Powers would be confronted with a situation of the utmost gravity. There is very much more at stake in China today than the simple question of who shall rule this province or who shall have that concession.

The News from Paris

No progress has been made during the week by the Peace Commissioners. The deadlock over the question of Spain's sovereignty in the Philippines remains unbroken. Senor Almodovar de Rio, the head of the Spanish commission, refuses to admit that the sovereignty of Spain can by any possibility be called in question, and Spain appears to endorse him in the matter. There can be little doubt that nearly all Europe is opposed to any change of sovereignty in the Philippines. England, alone, stands by us, and if necessary will support us. It is a troublesome question, and far-reaching in its consequences. In the meantime the United States is getting impatient with the slow progress of diplomacy, and politicians are urging coercive measures to bring Spain to terms. The end cannot be far away. Spain is a bankrupt nation, humbled by a nation great and strong, a nation rich, thriving and vigorous. If we owe duties to the world because of what God has put upon us in the way of opportunities, it is certain that one of our first duties is to be just, and even generous, to a fallen foe.

"COME, LET US REASON TOGETHER"

SOME weeks ago we saw an item going the rounds of the Methodist press to the effect that Bishop McCabe was ardently advocating tithing as a proposed rule and law for the Methodist Episcopal Church, at the sessions of the Conferences over which he was presiding, at preachers' meetings, and elsewhere as he had opportunity. The effort to impose tithing as an obligation upon the Christian disciple was so surprising, Judaic and repellent, that we at once wrote a brief protest. "Behold how great a matter a little fire kindleth." For once we confess that we were not informed concerning some stray undercurrents of life in our church. During our entire ministry, up to that date, we had never met an individual who advocated tithing as a Christian obligation. We have since discovered that a small minority both of our ministers and membership conscientiously believe in the practice, and are very strenuous in supporting it. We have been constrained on two or three occasions since the publication of our first paragraph, to express our convictions more at length upon the subject as the result of mature deliberation. We have found no satisfactory reasons to change our first declarations in the case. We are greatly surprised, however, to learn that we are misquoted and misrepresented, as appears by the following communication from Rev. W. I. Ward, of Provincetown. He writes:

"I am much interested in the current discussion of the subject of 'tithing' in ZION'S HERALD. I sympathize with your position, and believe you are correct. Yet you are, of course, much misunderstood, for many will think you are lowering the standard of Christian benevolence while, as I understand you, you are seeking to elevate it and keep it free from the blighting, strangling influence of an external and mechanical rule."

We are wholly at loss to see how any fairly disposed person can presume to state that we are seeking to lower the standard of Christian benevolence. We have distinctly asserted that the church ought to give much more than it does, and that if our people were taught that they, with all they possess, belong to the Lord, and that they should cultivate earnestly the habit of systematic benevolence "as God has prospered them," more and larger offerings would be made than by tithing. It is, therefore, utterly unjust for any one to aver that we are indifferent to, or seeking to lower, the standard of benevolence because we are unable to approve of tithing. We are seeking rather to enlarge the benevolence of the church not to a tenth, but up to the full Christian standard of ability.

F. C. Allen, of Roseland, N. C, in a communication just received, forcefully confirms our position, and we publish his entire letter:—

"I am glad to see the subject of tithing under discussion. In justice to the people themselves and to all religious and moral interests, the subject should have free and liberal discussion. The principle of voluntary and systematic giving should be positively taught and constantly brought to the attention of the people, so that they shall become educated up to it. But there is a wide difference between voluntary and systematic giving and tithing. To say a person shall give one-tenth of his income, is tithing, and altogether another story. It is easy for one to bear the pain of the 'other fellow.' Men of wealth and ample income judge from their own standpoint. It seems easy to them to give one or two, five or ten cents per week, but to the person who is receiving an uncertain income or a few dollars per week, it is a burden. Two men receiving, each, say ten dollars per week could not give the same amount. The living expenses of one might be four times those of the other. One having a family of six could not give as much as one having a family of two, and saying he ought and must would be the tithing so violently condemned by Jesus Himself. Paul did not say, Lay by in store one-tenth, but, As the Lord prospers you lay by until I come. Very many, probably a majority, could not give one-tenth; many could easily give much more; but all can give as the Lord has prospered them. Voluntary and systematic giving is Christian and is right. Tithing is Judaic and Roman, and is wrong. The important thing is the systematic principle, which should become a duty, especially to the Christian."

As the consideration of this subject was new to us, we have watched the official press closely to observe the opinions of our *confrères* upon the matter. Dr. J. B. Young, of the *Central Christian Advocate*, is the first to break the silence. Dr. Young has a reason for the faith that is in him, and does not fail to make his opinions perfectly lucid and clear. He says:—

"It is an omen of good that renewed interest has been taken of late in the matter of tithing, although much that is being written and spoken has no New Testament basis. Still, the discussion of the fundamental principles of Christian beneficence will do good, and in due time the full truth will appear.

"Those who argue that the law of the tithes, which was incumbent upon the ancient Jews, is still in force under the Gospel, take a position which is Scripturally indefensible. The Master never taught the duty of giving one-tenth of one's income to the church; His apostles laid down no such rule; and the New Testament from beginning to end contains no passage which can in any fair way be construed as a sanction and renewal of the old tithing regulations. Men who appeal for tithes on the ground of a legal obligation resting upon Christians as it was imposed on the Jews two or three thousand years ago, are taking a mistaken view of the matter. They can never succeed in bringing intelligent students of the Bible to accept their statements of the case, for these are out of gear with the teachings of the church and the most approved interpretations of Scripture, running back to apostolic days.

"Nevertheless, apart from this phase of the matter, there are some strong things to be said in favor of the *expediency* of tithing. If one-tenth was demanded of the Jew in his day, should not the obligation of gratitude prompt Christian people to give at least that much in this larger day of enlightenment and religious privilege? When the case is stated after that fashion, who can object? Then the accumulated testimonies of a growing host of givers who have adopted this tithing rule are to be considered. These men and women tell us, almost unanimously, that the rule, diligently followed, has been a great blessing to them, and that its practice has been often accompanied by increased prosperity. Accepted and followed as a help to systematic giving, and as an attempt to obey God's command, 'Honor the Lord with thy substance,' the practice of tithing may rest upon its own merits. Nothing is gained by an effort to revive an obsolete Old Testament law, nowhere reinstated in the New Testament, and to fasten it as a divine command upon the modern church. Argue in behalf of tithing, brother, and practice it, too, and set forth its advantages to others, but do not try to bind it upon unenlightened men and women with a 'Thus saith the Lord.'"

We had not the remotest thought of launching a general discussion upon this subject in that first brief and frank paragraph, but we believe, as Dr. Young says, that fresh treatment of the matter will be very profitable. It will certainly clear the air of misconceptions and be helpful if all, tithers and non-tithers, will seek "to keep the unity of the spirit in the bond of peace." As soon as relieved from the present unusual congestion occasioned by the effort to promptly report the series of meetings of important connectional causes in our midst, our columns will be open to the consideration of all phases of the question of church benevolence. We cannot promise to give place to all that is sent us — that would be impossible — but we will see to it that every side of the subject is impartially represented. "Come, let us reason together."

Fill Up and Pour Out

THOSE who have been privileged to listen to the deliberations of the annual meetings of the General Committees of the Church Extension, Freedmen's Aid, and Missionary Societies, must have received a fresh and deeply impressive conviction of the importance and scope of these connectional causes. Ministers who are not thus privileged — and it is to this class that we desire to address an earnest word — can obtain an appreciable idea of these annual meetings from reports in our columns, supplemented by the Annual Reports of the respective societies. We exhort our preachers to secure these reports at once, and devote themselves to a thorough study of them. We regret to note, on the part of some of our ministers, a disinclination to fully present and magnify the connectional work of the church. The minister suffers most thereby. He fails to keep step with the grandest movements of the denomination.

Take, for instance, the Church Extension Society. Who that really enters into its remarkable history — the sweep of its enterprise, its formative work for the Methodist Episcopal Church and for a Christian civilization in making churches possible on the frontier and in the waste places — can ignore or "omnibus" this collection? The minister who is comprehensively intelligent concerning this Society can thrill his congregation with an annual sermonic address on this subject that will result in a generous offering for its support by the people.

The same is true of the Freedmen's Aid Society. What a subject is this for an entire church service! The history and needs and hopes of the African race that are a part of our American people! No connectional cause intelligently presented will so stir the sympathies of our New England people. To no cause will they give more generously when the appeal is made after suitable study and preparation.

And the Missionary Society, which should represent the heart-throb of the Methodist Episcopal Church for the salvation of the world! Can any minister be indifferent to

this cause, and reluctant to fittingly advocate it before his congregation? Nay, he cannot be indifferent unless he has failed to possess himself of needed information concerning our missions. He who knows familiarly — as all ought — the history of each mission-field, and the laborers therein, and follows these reapers of the church in their sublime and far-reaching work, will burn to pour out his story to his people.

We do not believe that our congregations are unwilling to give to these and other benevolences. If in any churches there is a decrease of benevolence, as a rule the yearly offering is measured by the amount of intelligent zeal and effort which the minister has put into the presentation of the cause. For the normal enlargement and usefulness of the minister himself, as well as to supply the urgent needs of these benevolences, we appeal to each preacher within our bounds to begin anew and fill up, as suggested, in order that he may pour himself out upon those who rightly look to him for adequate leadership.

Take Heed How Ye Read

IT makes much difference to a reader of the religious paper in what condition of body and mind he may be when he takes it in hand. We have recently received two significant illustrations of this fact. One of the busiest of our city pastors was confined to his home for a week with a mild illness. He had time and intellectual freedom and receptivity for his religious paper, and so appreciative and grateful was he, that after writing he had "read every column of the paper," he pronounces it "superlatively interesting and helpful." The simple fact was that the paper in question was an ordinary issue, but it seemed excellent to him because of the way in which he read it. A young lady, a member of a "Current Events" class, hastens to inform us that she found the "Outlook" in last week's HERALD "unusually comprehensive and instructive, covering nearly every topic studied by her class for that week." But the fact is that the "Outlook" was no better last week than it has been for months. The difference was with the reader. She went to it last week to secure special help, and she found it. We are satisfied that many readers of ZION'S HERALD will find far greater profit if they will only seek its pages with unprejudiced, eager and sympathetic minds.

PERSONALS

— Rev. George Galpin, of the Northern Minnesota Conference, died at Minneapolis, Oct. 29. He was 80 years of age.

— Mrs. H. B. Johnson, of our Japan Mission, has sailed from San Francisco with three children to join her husband at Tokyo.

— Mr. James N. Gamble, of Cincinnati, a member of the local Book Committee, has been appointed as a park commissioner of that city.

— Miss Ruth M. Sites is announced to give a beautifully illustrated lecture on "Far Cathay" in the Methodist Star Course of Columbus, O., Nov. 18.

— Rev. C. H. Dalrymple, of the Nebraska Conference, has been transferred to the New England Conference and stationed at Hampden. He was formerly a member of the New England Southern Conference.

— The first of the seven annual Wesley Guild lectures on the Henry M. Loud foundation, in the Michigan University at Ann Arbor, was delivered by Rev. Dr. Jesse Bowman Young, editor of the *Central Christian Advocate*, Oct. 30. Dr. Young gave a portion of this lecture to the students of the School of Theology in Boston University, Nov. 8. His theme is, "Lux Mundi: The Great Miracle."

— Rev. J. O. Sherburn, of Williamstown, Vt., has been appointed by Bishop Vincent presiding elder of St. Johnsbury District, to succeed Rev. H. A. Spencer, deceased. He will move to St. Johnsbury in a few days.

— Miss Evangeline Pollard, daughter of Rev. E. C. Pollard, of Burrton, Kan., who graduated in July from the University of Chicago, now occupies the chair of languages in the Friends' University in Wichita, Kansas.

— Rev. E. D. Young, a superannuated member of the Michigan Conference, died at Battle Creek, Mich., Nov. 2, aged 84 years. Eleven years of his ministerial life were spent in missionary work among the Chippewa Indians.

— Rev. George M. Brown, at one time pastor at Hanscom Park Church, Omaha, and for the past five years field secretary of the Chautauqua Literary and Scientific Circle, has been transferred from the Genesee to the New York East Conference and appointed pastor at Derby, Conn.

— Mrs. Fidelia M., wife of David Gordon, of Hazardville, Conn., was translated to her heavenly home, Nov. 7, from her chair where she had spent many weary nights and days during the past year. She leaves a husband, who was a lay delegate to the last General Conference, two sons and one daughter, the latter the wife of Rev. E. S. Holloway, pastor of a Baptist Church in New York city.

— Rev. W. F. Berry, of Congress St. Church, Portland, in a letter at hand, says: "Rev. Dr. D. B. Randall has returned from his summer outing at Old Orchard in renewed health. On the last Sunday in October he was at the afternoon preaching service to hear Mrs. Jennie Fowler Willing, and gave a brief utterance on our duty to the temperance cause, and pronounced the benediction. He is a wonderfully preserved old man."

— Rev. Henry A. Buchtel, D. D., of East Orange, N. J., writes on Saturday at 5 P. M.: "Dr. Luke Hitchcock is at this writing very near the margin of the river. The end will come probably within a few hours. Two of the sons-in-law are at the bedside — Bishop Fowler and Archer Brown. Four of the five daughters are here — Mrs. Fowler, Mrs. Smith, Mrs. Brown, and the younger Mrs. Wilson. Mrs. Hitchcock has been with her husband during every moment of his illness."

— The editor enjoyed the delightful privilege of having Mr. D. D. Thompson, assistant editor of the *Northwestern Christian Advocate*, who was in this city as a member of the General Committee of the Freedmen's Aid Society, as his guest in his home for several days. Mr. Thompson has earned the reputation in Methodist journalism of being one of the most successful men of the craft. To Dr. Edwards' unrivaled ability as the writer of editorial leaders Mr. Thompson adds the newspaper tact and alertness which serves to make the *Northwestern* second to no one of our church papers.

— At the third quarterly conference of First Church, this city, held Monday evening, Oct. 31, Daniel Clark Dorchester was licensed as a local preacher. He is the fourth Daniel Dorchester in a remarkable succession to enter the ministry of the Methodist Episcopal Church. The New England Conference has been honored by their membership. Daniel Dorchester, the first of this notable line, was received into this Conference at Mansfield, Conn., in 1816. His son, so well known and honored among us as presiding elder and author, joined the Conference in 1847. He was followed by his son, professor in Boston University, and now pastor of Christ Church, Pittsburg, Pa., who is the father of Daniel C. Liverus Hull Dorchester, the popular pastor of the Westfield Church, is brother of Professor Dorchester. The last of the line is a student in Boston University and very highly esteemed.

— The address of Mrs. Bishop Hartzell before the Boston Preachers' Meeting on Monday drew a large and sympathetic audience. She portrayed the work in Africa under her husband's administration, as she saw it, with peculiar impressiveness and power. Mrs. Hartzell is a rare helpmate to the Bishop.

BRIEFLETS

It is hoped that those who are receiving a sample copy of ZION'S HERALD will be so gratified with it, upon examination, that they will desire to become subscribers. If so, let them hand their address at once to their minister. Thus the paper can be secured from date to Jan. 1, 1900, and payment can be made for the same at any time before the next Conference.

Grateful attention is called to the report of the revival work and fruitage in St. Paul's Church, Lynn. It will be seen by reference to the item under the New England Conference that 78 joined this church on probation last Sunday.

An all-day convention of class-leaders and preachers is to be held in the Hanson Place Church, Brooklyn, N. Y., Nov. 29. The class-meeting, its history, work and possibility, will be discussed by some of the representative men of our denomination, and it is hoped an increased interest in class-meetings will be engendered throughout the church.

In answer to several inquiries received of late relative to the publication of the notable Matriculation Day address delivered by Rev. Dr. George Elliot, of Philadelphia, at the School of Theology, we desire to say that we have the manuscript in hand, and shall publish it at the earliest possible date.

In a recent issue of the New York *Evangelist*, owned and edited by the revered and greatly beloved Dr. H. M. Field, in speaking especially of his experience with his paper since he passed "the dead line of seventy," he takes his readers into delightful confidence, and among much else that is of interest says: "Now the business of an editor is a profession like any other, which requires as long and hard training as that of a physician or a lawyer. I would as soon have a woodchopper to set a broken leg as to have an untrained hand to manage a newspaper. The work which it involves is not so much harder than that of one of the professions, except that it is a work of which you cannot 'let go' for a single day, so that the demand on one's strength is exacting and incessant. The minister can have his summer vacation, and go off for weeks or months to the Adirondacks or the seashore or to Switzerland, but the editor has no *interim* unless he can get some one to take his place, for the paper *must* appear. He may be exhausted with day work and night work, or he may be on a sick bed, but no matter for that, he must find some way for its reappearance. Like a soldier who cannot stop to weigh the chances of being killed, he must do his duty!"

During the recent General Committee meetings in this city four members of the Episcopal Board favored the students of the School of Theology with lectures and addresses — Bishops Vincent, Warren, Ninde and Fowler. John D. Flint, Esq., of Fall

River, Dr. M. S. Kaufman, of Brockton, and Dr. W. S. Matthew, of the *California Christian Advocate*, also made brief speeches at the chapel exercises. The last speakers were Dr. Albert J. Nast of the *Apologete*, and Dr. Jesse Bowman Young of the *Central Christian Advocate*, whose lecture on the character of Christ was a noble and inspiring study.

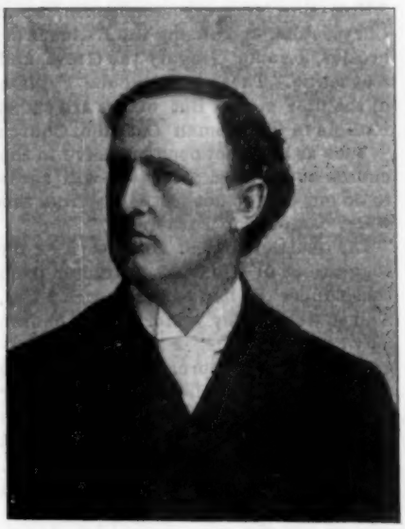
The *Transcript* of this city, seeking to find the reason for the election of Col. Roosevelt as Governor of New York, as against such a heavy Democratic majority in New York city, says that the farmers in the rural sections gave him their suffrages because of their confidence in his "impetuous integrity." We are much pleased with that phrase, "impetuous integrity," and with the quality thus characterized.

If any man decides in conscience that he ought to become a tither, very well, let him tithe — that is his prerogative and privilege; but let him not seek to carry his conscience over to another as a governing rule and law. Let tither and non-tither, each, keep his conscience at home for personal employment and use as a good God intended both should do. Herein is found the basic principle of religious freedom, with all that it involves. Paul covers this ground fully and for all time in that marvelous fourteenth chapter of his epistle to the Romans, and this is his premise and conclusion: "Let every man be fully persuaded in his own mind."

It is evident that the Roman Catholic Church in Cuba will be wise enough to adjust itself promptly and peacefully to new conditions. This is shown in the fact that the archbishop of Havana has already issued a pastoral letter, which has been read in all the churches in Havana, and has been ordered to be read to all the churches in Cuba under his jurisdiction. In this letter appear these frank declarations, which are to be received in good faith: "We have assurances from the Cubans and the Americans that the church will be respected. During the entire war there has not been a single instance known of insult or attacks upon any of the clergy or agents of the church; but, on the contrary, the insurgents and the Americans have always respected our priests and permitted them to pass their lines and to administer the holy sacrament to the dying and read the mass to the troops. It is known to be a fact that Cubans are Catholics. We are certain that with a Cuban government the church would be in harmony, and would be respected, both as to her liberty and property. While we believe that under the new state of affairs the church will not be sustained by the Government, as has been the case under Spanish rule, yet we know that the church will live and prosper, and will meet with the same merited success as in other countries where similar conditions exist."

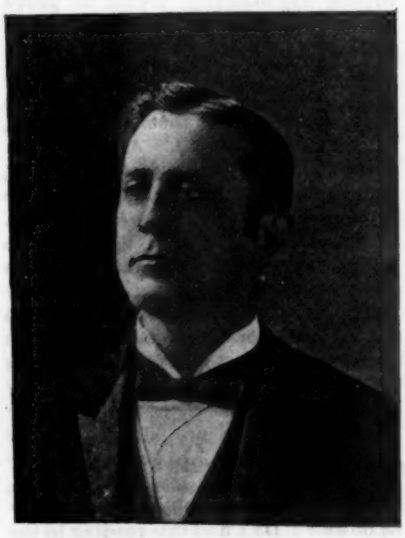
THE EPWORTH LEAGUE

THE series of important annual meetings in our midst, which have been duly reported in our columns, are brought to a close in this city this week by two gatherings in the interest of the Epworth League. The committee on the program of the International Convention — to be held next July — assembled on Monday, and the Cabinet of the Epworth League on Wednesday. The portrait of the greatly honored and beloved president of the Epworth League of the Methodist Episcopal Church, Bishop W. X. Ninde, graces our cover. The business of the International Convention brings together in our city for the first time the Epworth League general secretary of the Methodist Church of Canada, the general secretary of the Methodist Episcopal Church, South, and the general secretary of the Methodist Episcopal Church. We are very happy to present this important and potential trinity to our readers: —



REV. A. C. CREWS, D. D.
Methodist Church of Canada.

Rev. A. C. Crews, D. D., general secretary of Epworth Leagues and Sunday-schools of the Methodist Church in Canada, is a son of one of the early Canadian pioneers, Rev. Thomas Crews, who now resides in London, Ont. Dr. Crews was born in 1857, and received his education at Ingersoll High School and Victoria University. After ordination he occupied the position of assistant editor of the *Christian Guardian* for one year, and was then stationed in several of the leading cities of the Dominion until 1895, when he was elected to his present office. During the past three years he has visited every part of Canadian Methodism, and has traveled over 50,000 miles and delivered 900 public addresses. The League, during this period, has nearly doubled in membership, the missionary givings of the societies have increased from about $1,000 to over $12,000, and the circulation of the Epworth League Reading Course has grown from 400 to 2,500. A new Canadian League paper will be started in a few weeks, of which Dr. Crews will be editor.



REV. H. M. DU BOSE, D. D.
Methodist Episcopal Church, South.

Rev. H. M. Du Bose, D. D., is a native of Alabama, and spent his boyhood in that State and Mississippi. He joined the Mississippi Conference in December, 1877. He spent three years in this Conference, and was then transferred to Texas. In 1887 he was transferred to Trinity Church, Los Angeles, California. He served this station till 1890, when he was made editor of the *Pacific Methodist Advocate*, where he did four years of successful editorial work. In 1894 he was returned to Tyler, Tex., and after three years was transferred to Mississippi, and stationed at Jackson, where he remained till his election by the last General Conference. Dr. Du Bose entered upon his new duties with considerable experience as an editor and writer. He has been closely identified with the Epworth League since its organization, and is well qualified for every duty as a leader in the young people's movement. The *Epworth Era*, the official organ of the Epworth League in the Methodist Episcopal Church, South, of which he is editor, has already increased several thousand subscribers under his management.

REV. EDWIN A. SCHELL, D. D.
Methodist Episcopal Church.

Rev. Edwin A. Schell, D. D., was born near Logansport, Indiana, in 1859. He graduated from Northwestern University in 1886, with the degree of bachelor of arts. During his college course he began preaching at Hammond, Ind. In 1886 he was appointed to Milburn Memorial Chapel, South Bend, Ind., where he remained four years. He was then transferred to the First Methodist Church of Yonkers, N. Y. In 1892 he was elected general secretary of the Epworth League. Since his official connection with the League Dr. Schell has visited all parts of the country in its interests. He believes thoroughly in the essential oneness of Methodism, and it is largely through his efforts that the International Conventions have assumed so great proportions. He is greatly interested in the intellectual development of our young people, and has been largely instrumental in providing and pushing the Reading Course. He has emphasized the need of a thoughtful as well as a reverent spirit in the devotional meeting, and has provided, with that end in view, a series of Bible studies after the inductive method. As a writer and speaker Dr. Schell has a graceful and forceful style. He possesses many of the qualities of the orator, being impressive and magnetic. He believes in himself, in Methodism, and in the Epworth League, and holds none but positive views on all vital questions of the day.

New subscribers to this paper will receive it from date to Jan. 1, 1900, for one year's subscription. Ministers can secure it for $1 50 for the same period.

LECTURES ON NEW TESTAMENT CRITICISM

IV

Church Writers

DR. CASPAR RENE GREGORY.
Professor in Leipsig University.

[Six lectures were recently delivered by Dr. Gregory at the University of Pennsylvania. The first, on "Greek Manuscripts — Paleography," appeared Oct. 26; the second, on "Greek Manuscripts — Contents. Greek Liturgical Books," Nov. 2; the third on "Versions," last week. The sub-topics of the other two are: "History of Criticism," "Applied Criticism."]

TODAY our subject is "Church Writers." We are to see whether they can aid us in our criticism as to dates and places. Will they assist us in securing some central Greek text, as near the original text as possible?

And, first, the value of these church writers. We wish to find dates and places. If it were true that a word that is, for example, in the Memphitic Version was found in church writers as a common word in Egypt, and if also by being found in that version it was probably of the second or third century, we gain something by the Egyptian Version. If a word in the Syriac Version was also common in Syriac at that time, and so on with the versions, how much more distinctly of advantage to us will it be if found in church writers. If we find in a church writer a Scripture text cited in a certain form, we may be perfectly sure that that text was used by the writer in his time, and a certain writer lived in a certain country. He changed his residence once or twice, and we know that. And now we may say that a certain reading by a given Father in a given book will often fix for us a word used in his time, in Alexandria or Rome or Constantinople or Byzantium. The church writers can tell us much about the date of the reading.

If you were asked about a man's fitness for a certain place, to run a locomotive, a ship, or a newspaper, you inquire about his various attainments; you will ask, What kind of a man is he? On the other side of the water they ask about the "philosophy of the man," as it is called. That does not mean that he knows about Kant or Hegel or Huxley or Fichte, or about the soul. It means his general way of looking at things. Not, simply, Is he a scholar? but, Is he a good man, a square man, to be relied upon? And so we want to know something about the character of these witnesses to the text, these church writers, who give testimony to the MSS., the versions, etc. A church writer, or Father, in giving us exceedingly valuable information, accurate information, about a reading at certain times and at certain places, will enable us much more definitely than we can by other means to say whether that witness is a good witness or not. He will enable us to "size him up." And one church writer will sit in judgment on another, and we can thereby better get at the best text.

And, secondly, what shall we ask about the type of a man that we call to the witness box? The word Fathers has slipped once or twice from my lips. Who are they? You think of an indefinite number of witnesses, living in the early centuries, who said good things possibly by their pens. But their number is not large, though not regularly defined. Among the Greek Fathers we have Athanasius, Gregory Nazianzen, and Chrysostom, and among the Latins Ambrosius, Jerome, Gregory the Great, and Augustine. These are the chief Fathers of the first class. But others are called Fathers in the Roman Catholic Church — such as have not been offensive to the church authorities. Now we will agree to do our best to get testimony from this wider company of Fathers.

The question arises: Shall we seek for suggestions of a textual character from those under the ban of the church? Yes. And so we say, any writers in the church may be of use to us. For instance, Origen was not a church Father; but we shall consult him. He is a heretic, under church ban. He could not by any means be brought into line with the Fathers in the sense of the Roman Catholic Church.

So, then, let us consult any church writer in any stage of orthodoxy or heresy who will tell us something about the text of the New Testament. And now I go further, and say, if a pagan or a Mohammedan gave any testimony with reference to the text of the New Testament in the first century, if we could reach it, or anywhere from the second to the seventh century, we gladly avail ourselves of said testimony. We want to know what stood in the text of his day, as he saw it. If a Mohammedan wrote out something about the Greek text as he saw it, we would gladly receive that testimony. It would be as good as if it came from the most orthodox man. It is testimony, for example, as to what he read in a Greek text about Jesus. Pagans and Mohammedans did not do that to any great extent. But remember that the point is, What was the text? and not, What was the writer as to orthodoxy or heresy?

Again, how are these writings to be used — the writings of the Fathers? The first point is: What kind of a book did he write? You know if a man was writing dogmatically, trying to prove certain doctrines that he believed in with all his heart, he would be much more likely to use a form of that text which seemed to agree with his doctrine. That is not merely theological nature, but very human nature. A dogmatical writer will not be free from prejudice, and will not be so likely to be free from prejudice in respect to Greek texts. In other words, he does not ask, Was this an "original" text? but, Does this suit my purpose? Suppose one is writing a polemical work, trying to prove some doctrine or disprove one, if he can find a reading of a text better for his purpose than some other, he naturally will say: That is the right reading; your other manuscripts are all wrong; my manuscript is right. In polemical writing a man is much less likely to ask, simply and purely, Is this the text handed down? Do I find this reading in the best MSS.? Suppose, however, a man is writing a commentary on the Gospel of Matthew, exegetically, he will be likely to say: What is the correct reading? I see that these five MSS. and this Father agree. It is therefore the probable text. It must be the better reading. This, then, is the sense of the text.

Do not forget, then, that the church writers have said: This is the reading in my time, in my country. And so one Father after another gives text after text, down the ages, for centuries.

In sermons, frequently, a man is not so careful about literal quotations, save in Scotland or England where the people hold their Bibles in their hands and "turn out" the references for themselves. In such cases the minister quotes literally as a rule. He gives the very words; he would not dare to change them. But turn back to Chrysostom. We do not expect to find in his sermons the "exact words," "verbatim quotations" from the Testament, the original manuscript. He makes a sweep and brings the words in in a rather careless way. He does not do a purposed wrong in making a slight change in the verbiage. Prof. Ezra Abbott, of Harvard, took up some sermons of Jeremy Taylor — the text about "being born again." He examined the readings made in the sermon. With what result? Why, that the passage was quoted nine times, and only twice alike. On the other occasions he used other expressions, and it did not occur to him that he should put quotation marks, and say, "These are the words used in the Gospel of St. John."

And I might go further, calling your attention to the size of the quotation. Some use short citations, others longer. Those of St. Cyprian, of Africa, for instance, are long, and it would seem as if his writings were simply full quotations of the text, with enough of St. Cyprian in between to hold the others together. That form of quotation is very different from the exegetical or sermon method. The writer of the sermon quotes off hand, so to speak, but the voluminous quoter sits down and copies what he says. He quotes fully. If he does this, you may be sure that he quotes from the manuscript before him.

Now we want to know the "personal equation" of the man who quotes. There are people who try to be accurate, and do not succeed; and there are men who have no notion of doing their work accurately. We have to examine as to whether he chooses his words, and must get his "personal equation."

I want to mention another point. For example, the writings of Origen. We don't care what he thought. The most heretical man might reject a reading, and we might reject it too; the most orthodox man might take up a reading, and we take it up. And the reverse is true. In the beginning of the Gospel of John there is a various reading, relating to "Bethany" or "Bethabara." Is Bethany the right reading? What does Origen do with it? He does not say: I have examined the MSS; I think therefore this or that name is right. He says: I have been in that country. (He lived in the beginning of the third century.) There is now no Bethany around there; the reading must be Bethabara. Villages at that time were abandoned, wiped out from the earth. Of what importance for textual criticism is it for him to say: No such place exists; therefore it did not exist? I could show you

places near my home in Leipzig where before the Thirty Years' War there were flourishing villages; but none are there now. Similar logic, you see. Origen discussed texts geographically and allegorically, not textually.

We must ask a writer about the texts of his time. And now, what kind of men do we ask to give their opinion to aid us in textual study? In the early church there was Clement of Rome, who was a presbyter in the church. How do we know he wrote the "Epistle of Clement?" Is his name in it? Not at all. It begins, "The Church at Rome, which is living in foreign parts, sends greeting," "The Church at Corinth, living in foreign parts, sends greeting." What does this mean? It means, "Living on earth, and away from heaven." I think Clement wrote it. There was not a Pope at Rome at that time, and there was positively no Bishop at Rome. Rome had not at that time put one single Bishop at the head of its church. This Clement gives us important testimony concerning important books. He quotes much from the Epistle to the Hebrews, and gives a long description of Love, which reminds us of Paul's celebrated passage in 1 Corinthians. He lived, I think, in the year 96.

Then we have Justin Martyr, exceedingly valuable for textual criticism. I believe he knew and used the four Gospels. Some think he did not use the Gospel according to St. John; but Ezra Abbott, to my mind, made it clear that he did use it.

Then we have the works of Irenæus. His history was wonderful. He lived in Smyrna and in Rome, and became Bishop of Lyons. This man had manuscripts and treatises from the early part of the second century. He without doubt saw men who had seen the Apostles and Jesus, having gone to Palestine from Asia Minor and returned. He is an extremely valuable witness in textual criticism; but unfortunately we have only fragments of his Greek works, and are compelled to go to Latin translations of the Greek originals. Unfortunately, too, the translators were not always honest in their translations. They said: Irenæus says so and so, but I have a better text, or reading, and I will put this in; and he puts right straight into the text his own preferred reading, and so we cannot always assure ourselves that what is given us is Irenæus. We can sometimes show from the sentences following, which the translator did not take pains to make fit to his new reading, that Irenæus had a totally different set of words. Remember, therefore, that we cannot infallibly be certain that we have the original text of a Father. We must most carefully examine.

Origen treated the text of the Old Testament, writing down the various readings; a most careful work on the Hebrew and Greek versions, so that they could be compared text for text. Did he do this with the New Testament? Most writers say, No. I am inclined to think he worked over manuscripts of the New Testament, putting dots as marking various readings, spurious readings, different readings, as good or bad. We are interested in his statement that he did read many manuscripts, and that he had more manuscripts of certain kinds than other men.

But I must speak of Tertullian. I wish I could get every theological student to read Tertullian. He was a lawyer in North Africa. He went over to Rome. He used most wonderful language, with which our classical scholars are busy. Like Paul, he said what he liked. He used many technical words — law words. He left many writings, and quoted extensively from the New Testament. His writings are specially valuable for textual criticism. Note one remarkable point: In his use of the Lord's Prayer he reverses two of the petitions. Can you imagine it? It was a prayer used then as now, every day, and by many three times a day. He had used it ever since he became a Christian. Tertullian wrote an essay on prayer, one of his most beautiful writings. If I had half an hour I should like to read it to you, for you would like to sound it forth with trumpets. Now this lawyer, writing sentence after sentence on the power of prayer, and the beauty of prayer, actually reverses two of the petitions in the Prayer taught us by the Lord. In his essay he takes it up sentence by sentence, and we know that he must have used it as he wrote it, even though it is reversed from what we know it. How did this happen? No one knows. This is a riddle unexplained, if explainable.

As we pass on into the fourth century we become conscious that the writers were losing their sense of the possible changes in the words of the Scripture text. If they tried to be critical, they are further from the mark than the earlier writers. But Jerome, who had traveled in Palestine, is an exception. He tries to give us the best, and, if possible, the original text. He gives us critical opinions. He was not bound to allegorical interpretations as was Origen. Jerome was inclined to say: I found this reading in a certain Father, and am inclined to accept it.

In later times we have the works of Theophilus and Euphemius, who gave not only their own thoughts, but large quotations from the Fathers, and in so far as they did this they are of great use to us.

THE GENERAL MISSIONARY COMMITTEE

THE annual meeting of the General Missionary Committee began at Mathewson St. Church, Providence, Nov. 9, at 10 A. M. Providence is one of the most attractive and enterprising of our New England cities. It has a population of 60,000 people. The public buildings, including the churches, are substantial and elegant. The new station, approaching completion, is spacious and very fine in plan and execution. The new State House, also in process of erection, situated on an eminence, is an imposing and handsome structure. Providence is known in educational circles because of the location of Brown University therein, one of the oldest and most reputable educational institutions in the country. The career of the late president, Dr. Andrews, in committing himself so strongly to the silver mania, gave it for a time an unsavory reputation.

Bishop McCabe presided, and Bishop Hartzell led the devotions. There were perhaps a hundred and fifty people present, including the members of the General Committee. Homer Eaton, the treasurer, read his report, of which the following is a summary: -

Treasury in debt Nov. 1, 1897,	$136,142.29	
Disbursements from Nov. 1, '97, to Oct. 31, '98,	1,196,802.61	$1,332,945.78
Receipts from Nov. 1, '97, to Oct. 31, '98,		1,181,789.33
Bal., cash debt of treasury, Oct. 31, '98,		$201,156 06
Less receipts on pledges for debt,		103,344 88
Net cash debt,		$97,801 18
Outstanding bills of exchange Oct. 31, '98,		79,616 45
Total debt of treasury, Oct. 31, '98,		$177,417.63
Total debt of treasury, Oct. 31, '97,		276,149 28
Decrease in total debt of treasury,		$98,731.65

"SPECIAL GIFTS."

Cash on hand Nov. 1, 1897,	$14,015.43
Received during the year,	60,888 00
	$74,903 43
Paid from Nov. 1, '97, to Oct. 31, '98,	56,416.50
Balance on hand Oct. 31, 1898,	$18,487.93

On the announcement not only that the long-standing and oppressive and depressing debt had been at last provided for, but also that the amount raised this year is in excess of last year, Bishop McCabe began to sing the doxology, and the entire congregation arose and united in singing it with much feeling.

The following statement, prepared and presented by the treasurer, will show in the main how the receipts of last year were applied.

DISBURSEMENTS.

Bengal-Burma,	$14,106.54	
Bombay,	23,903.29	
Bulgaria,	12,869.91	
Central China,	29,24[illegible].67	
Chile,	20,774 74	
Congo,	5,706 07	
Denmark,	7,035 33	
Finland and St. Petersburg,	4,881.04	
Foochow,	17,638.68	
Germany and Switzerland, Martin Mis. Institute,	988 36	
Hinghua,	10,123 63	
Italy,	42,068 23	
Japan,	54,532.14	
Korea,	14,206 65	
Liberia,	11,695 88	
Malaysia,	11,476 61	
Mexico,	48,002 92	
North China,	43,163 10	
North Germany,	15,322 65	
North India,	61,[illegible]29 70	
Northwest India,	28,808.14	
Norway,	13,[illegible]92 90	
Norway — Grant received from American Bible Society,	100.00	
Peru,	6,859.81	
South America,	48,991.53	
South Germany,	19,801.76	
South India,	19,438.02	
Sweden,	21,919.41	
Sweden — Grant received from American Bible Society,	100.00	
Switzerland,	7,030.33	
West China,	11,707.16	
		$636,391.90
Domestic Missions,		447,615.21
Incidental Expenses (including $21,917 85 for interest),		59,377.62
Office Expenses,		19,968.94
Publication Fund,		23,395.54
Salaries of Missionary Bishops, Secretaries, etc.,		20,243.40
		$1,196,992.61

Preliminary Discussion

Bishop FitzGerald moved that the appropriation for the next year for all purposes be an amount equal to the receipts of last year for the general work. Dr. Leonard thought that, owing to the fact that the disbursements had exceeded the receipts of last year by $15,000 and the amount subscribed for the debt had exceeded the debt by some $5,000, the amount to be appropriated this year ought to be $10,000 less than the receipts of last year.

The sum appropriated for all purposes was finally fixed at $1,166,776 05.

A discussion of some length then occurred

upon the appropriations to the Contingent Fund, Incidental Fund, office expenses, publication fund, salaries of Missionary Bishops, secretaries, etc. Mr. Speare plead earnestly against any possible action that would make it necessary for the office to again enter into any indebtedness. Men had generously contributed through him to wipe out the debt, but with the distinct condition that no new liability was to be assumed. The Society when once out of debt must keep out of debt.

Dr. Goucher moved that the appropriation for the Contingent Fund be $30,000; for the Incidental Fund, $30,000; for office expenses, $10,000; for salaries, $30,000; and for disseminating missionary information, $10,000. These were the same figures as those adopted last year. Dr. Leonard insisted that it was not in the province of the Committee to make any appropriation for the Contingent Fund other than that made by the General Conference, which gives the Board the right to expend a sum not to exceed $50,000. Dr. Goucher insisted that the amount named ought to be appropriated, or set aside thus, so that the Committee would see how much it had to appropriate for other purposes, and it would be a guide to the Board as to the amount the Committee thought ought to be used in that fund. He thought that with the decreased calls on that fund for this coming year $30,000 would be sufficient. Dr. Curts called attention to the fact that the items of the Contingent Fund and those of the Incidental Fund were identical; and Dr. Palmer explained that what was charged to the Contingent Fund were the unexpected items, while those that were to be anticipated were charged to the Incidental Fund. Bishop Merrill thought we had more need of $50,000 for the Contingent Fund now than we had of $25,000 when the Society's work was much less in scope than it is today. Dr. Eaton called attention to the fact that some $87,000 of the debt pledges are not yet paid, and interest would go on until they are. He also showed that last year the Contingent Fund was overdrawn some $6,000 and the Incidental Fund overdrawn almost $30,000. To limit the Incidental and Contingent Funds in this way would result in an overdraft next year, and get the Society in debt again. Dr. Buckley said he was convinced that before the Committee finished its work it would have to face the eloquence of the Bishops who were fresh from the foreign fields. He would agree to $30,000 for the Contingent Fund. There was often grave question in the Board whether a call should be referred to the Contingent or to the Incidental Fund. We ought to make the Incidental Fund at least $40,000. The expenses of missionaries and their families, and indeed all the items of this fund, would necessarily increase. He would venture to predict that if it were cut down to $25,000, in six months it would all be used up. Bishop Andrews showed that if to the excess of this year's appropriation over last year be added the excess spent in the Contingent and Incidental Funds, it would make a total excess of $99,000 over last year, while the excess of the receipts this year over last is only $49,000. This would bring us out at the end of next year $50,000 in debt. Dr. Leonard moved to make the Incidental Fund $10,000 and the Contingent $50,000. Bishop McCabe moved to make the Contingent Fund $35,000 and the Incidental $25,000.

Beginning with the highest amount, the vote was taken on each sum proposed for the Contingent Fund, and it was finally decided to appropriate $35,000.

Bishop Foss moved that the Incidental Fund be fixed at $25,000. Dr. Palmer asked: Why make the appropriation smaller when every year there is need of more? Dr. Eaton also opposed this cut, and said that with the items of expense already in view, it would take much more than this to meet the demands. As to the treasurer getting instead of paying interest, that had happened only once and for a very short time, and under peculiar circumstances. Even if all the debt is paid, there will not be a time in the year hardly when the Society will not be in debt, owing to the way in which the collections come in from the Conferences. Bishop Foss said that the payment of the debt would naturally awaken the hope that we can make an advance on the missions that are ready to perish; there would not be the same large amount of interest to pay as formerly. We ought to trust God and go forward and appropriate the small advance all to the fields. Dr. Leonard also believed the Committee ought to give the advance all to the field, and favored $25,000 to the Incidental Fund. Bishop Walden feared that, as last year they had exceeded the amount appropriated, next year, if this were cut down, we would have to take out even more than the $15,000 that it was necessary to take out this year before making appropriations to the field. He thought the safe thing would be to make the two sums together equal to $70,000. Mr. Speare said that it was impossible not to heed the calls that come before the Board from the needy preachers on the frontier, and often these calls have to be met out of this Incidental Fund. The sum of $40,000 ought to be appropriated, and then it would be next to impossible to keep within the amount.

The previous question was ordered, and $35,000 were appropriated. The Committee adjourned at 12.30.

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Wednesday afternoon, the Committee met at 2 o'clock, with Bishop Bowman in the chair. The devotional exercises were conducted by Dr. Herrick.

After reading the minutes, a vote was taken on the appropriation for salaries, etc., and $30,000 were appropriated; and $10,000 were appropriated for office expenses. The same sum was appropriated for disseminating missionary information.

Home and Foreign Work

The question of the percentage to be given to the home and foreign fields was then taken up. Dr. Palmer moved that it be 55 and 45, as last year. Bishop Hurst moved that it be 60 for the foreign and 40 for the home. Bishop McCabe objected to this on account of the cut it would necessitate in the home work. Bishop Hurst said that all our societies are home societies, and that more than a million goes into the home work from them all—much more than goes into the foreign. Dr. Jackson thought the fair thing was to do as was done last year—make it 55 and 45—and then if anything can be saved out of the home work give it to the foreign. Last year 2½ per cent. was thus taken from the home for the foreign. Dr. Leonard proposed 42½ and 57½, and cited the amounts spent in this country by the other societies, as the Freedmen's Aid, the W. H. M. S., and others, making an aggregate of $1,838,241 spent in the United States as against $1,013,631 in the foreign field. He also cited the more than $10,000,000 spent for pastoral support here. The time has come to make a change. New fields are opening up in Cuba, Porto Rico and the Philippines, and we have nothing to give in that direction. There is great complaint that so much is spent on the home field. Dr. Hodgetts said this was an argument for giving more to the home field, and he would propose an equal division. Dr. Martindale thought the comparisons instituted by Dr. Leonard would not hold good. There is no reason in mentioning the amount spent in this country for ministerial support. Then, too, we have the foreigners in our own cities who must be taken care of. Bishop Goodsell said that when the work in Porto Rico should be provided for, there would be nothing left from the money appropriated to the home field to give to the foreign, if the ratio were 55 and 45. He also said that when the crops were a failure in the West there was a righteous cry for help. But now the crops are good, and the same cry comes for more. We ought to give more to the foreign field. Dr. Buckley said that in the late political campaign when a speaker was losing the attention of his audience his main stock in trade was Cuba, the Philippines, Porto Rico, and especially the "hand of God" in these affairs. As for himself he never professed such familiarity with the hand of God, but took the position that we are to discover the hand of God by the reason of things. As to the home work, we are not doing nearly so much as is being done by the Congregationalists, the Baptists, and other denominations. The original plan of the fathers was to sustain home missions from one end of the country to the other. All the old Conferences received help from this Society. But appeals were made to these Conferences to give up their claims, and they did so. We now have no home missionary work properly so called. We cannot hold our best men on the frontiers, for we do not give the money to sustain them that the other churches are willing to give. Last year the home work was cut by the generosity of the men interested, and the amount thus saved was given to the foreign field. Now that is made the basis of an appeal to perpetuate the thing on general principles. We ought to have two societies. In New York and Brooklyn every Methodist is taxed to support our city mission. We have nothing in the New England States worthy the name of home missions. Our people have the right to organize and labor for home work, but when they do there is a cry raised about the foreign work. It is all wrong in this connection to talk about the Philippines as a reason for shutting down on the home appropriations. If we cannot take care of the missions we have, let us wait until God leads us out. I am sorry that a missionary has been appointed to Manila, because it is contrary to our rules. We ought to adhere to the old ratio, and make a stronger appeal to the world. The goose that lays the golden egg for foreign missions is a goose that is hatched on these shores, and every church kept up in this country is the church that gives the money for foreign missions.

Finally, the vote was taken on the various propositions, resulting in the selection of 57 and 43 as the percentages of division. This gives $596,662 to the foreign and $450,114 to the home work.

Germany

The work in Germany was then considered, the North German field being taken up first. Bishop Walden reported that the union of the Methodist Episcopal and the Wesleyan Missions in Germany seemed to be complete, and was working well. Bishops Goodsell and Warren also spoke of the entire success of the union, and urged that more be given, if possible, to this mission. Dr. Eaton also spoke of attending one of the German Conferences and noting their statistical secretary at work. He said that there was scarcely a blank against any charge in the Conference, and that when he spoke to them of the advisability of becoming self-supporting, he was heartily applauded. Bishop Hurst spoke of the advance these people are making in temperance work and Sunday observance.

THURSDAY.

Bishop Merrill presided at the morning session of the Committee, and the devotional exercises were conducted by Dr. Curts.

Dr. Corkran offered a resolution to the effect that, in making appropriations, Cuba

Hawaii and the Philippines be considered in connection with foreign missions, and that Porto Rico be considered in connection with domestic missions, and the resolution, after some discussion, prevailed.

Bishop Walden then presented the report of the committee appointed on Europe. A slight increase was recommended in almost every country, amounting for all of Europe to $3 264. Ten years ago Germany raised only 70,000 marks for self-support; now they raise 125,000. While the amount given to Europe has been about one-fifth of the total to foreign fields, the committee asks for North Germany only a slight increase — not one-fifth of the increase of the collections. He moved that the total of $15,560 be given in the following proportion: For the work, $14,150; interest on Berlin debt, $600; grants-in-aid, $900; and to change the reading of the appropriation for interest so that some of it could be used to pay principal.

Bishop Ninde thought most of the increase this year ought to go to the heathen world, and moved that the same sum as last year be given.

Mr. Dobbins wanted to know why it was that, according to the report of the Missionary Society, the value of this European, and especially the German, property had declined, yet the debt had increased. We have been granting money to pay debts, why don't they decrease?

Bishop Walden explained that this was partly owing to the division of the German work into North and South, partly to the building enterprises they had inaugurated, and partly to the taking into our work of the Wesleyan Mission.

The motion of Bishop Foss prevailed to the effect that grants-in-aid to the Conferences in Germany and Switzerland be made on condition that equal amounts be raised in the Conferences there for debts on church properties existing anterior to the year 1890, and that the secretaries shall send out the amounts whenever assured that the conditions have been met.

Dr. Baldwin then made a motion that Bishop Walden be requested to ascertain how these grants-in-aid have been applied, and explain to the Conferences in Germany and Switzerland the general intention of the Committee with reference to these appropriations and report to the Board.

Bishop Walden said that Germany had been cut both in 1896 and last year, and that this addition of $11,000 was for the Wesleyan work taken on last year. Only $3,264 of an increase is asked over last year, and this is not up to the amount it would be entitled to on an equal division of the increased collections of this year. Dr. Buttz said the increase should be granted, both for the sake of the work there and for its future influence on the evangelization of the world. To evangelize Germany would be to help the whole world, the heathen world. Bishop Andrews said we ought not to entertain the proposition to continue large appropriations in Protestant Europe. Only by diminishing appropriations could we show them that we expected them to go alone.

The motion to allow North Germany $14,150, and to give $600 for the Berlin debt, was then adopted; $900 was also given as grant-in-aid.

South Germany was then considered, and Bishop Walden reported a recommendation from the committee of $19,950 for the work; $500 was also recommended for grant-in-aid. Dr. Palmer reported the recommendations from the committee of the Board, the same as last year. Dr. Eaton hoped the increase would be given. Their missionary contribution had increased $351 last year. Bishop FitzGerald said that when the union between the Wesleyans and our mission was consummated, it was expected that we would give $12,000 additional to the German work and we had already cut it to $11,000. We ought to keep the spirit and letter of our agreement. Bishop Ninde, who had previously made a motion to appropriate the same as last year, now withdrew his motion and said he thought they ought to have an advance. Dr. Upham said the argument made against the work in Protestant lands was like that made against the Wesleyans in England a century ago — that there was a church to take care of the people. He considered that rationalism in Germany was worse than Romanism. Mr. Cornell asked why an increase was made to the Germans and none to the Swiss, and it was replied that the Germans were the poorer of the two, owing to the high taxation.

Finally $19 950 were appropriated for the work; $500 were given as grant-in-aid, and $1,000 to Martin Institute.

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The Committee met at 2 o'clock, with Bishop Andrews in the chair. The devotional exercises were conducted by Mr. Anderson Fowler.

After the reading of the minutes, Dr. Leonard called attention to the fact that in the resolution adopted at the beginning of the morning session Hawaii had been included, but it is now a part of the California Conference. By consent it was omitted from the record of the motion.

Switzerland

Switzerland was taken up, and the committee on Europe made its report, asking $6,700 for the work and $800 for grant-in-aid — an advance of $105. The Board committee also reported its recommendation, and gave encouraging reports of the work. Over 600 members had been added during the year. The sums recommended by the committee on Europe were appropriated.

Norway

For Norway the same committee recommended $12,100 for the work, and $500 for the school at Christiania, and it was granted without debate.

Sweden

From Sweden the report was that there were many additions to the church during the year and the work was in good condition. $15,200 were appropriated for the work, and $1,300 for the school at Upsala.

Denmark

In speaking of the work in Denmark, Bishop Walden quoted a remark of the king of Denmark to him — that he believed those Methodists were good people. To this work $6,700 were appropriated, and $900 for the debt.

Finland and St. Petersburg

For Finland and St. Petersburg $5,000 were asked by the committee. It was stated that a new chapel had been built by friends there and would be given to the mission if money were appropriated to supply service there. It was also stated that this chapel is in a very desirable location, at a watering-place where many Russians come each year, and it would have a good influence. Bishop FitzGerald said that in his judgment there was no more promising field than this of Finland and St. Petersburg. Bishop Goodsell said our church in Finland is recognized by the government as having a right to legal protection. Bishop Warren said the Finns have gone into St. Petersburg itself and are holding service there. $5,200 were appropriated.

Bulgaria

For Bulgaria the committee recommended the same as last year — $9,000. Mr. Cornell moved to cut it to $7,000. Bishop Goodsell said the mission was in better shape than it had been for years, and that to cut any further would work great injustice and hardship. $9,000 were appropriated.

Italy

For Italy the committee from the Board recommended $40,438, with $1,250 for a new missionary and his family to be sent from this country. The committee on Europe recommended $37,000 for the work and $5,000 for the interest, without reference to the new missionary asked for. Bishop Walden stated that the action of last year in connection with a debt previously contracted by this mission resulted in a cut of over $3 000, and it was desired now to restore $1,500 of that in the appropriation. He spoke of the improved character of this mission, and said it was owing to the fact that we are raising up our own preachers and workers there and training them. Bishop Fowler moved that the appropriation be the same as last year. The motion did not prevail. $40,438, of which $5,000 is for interest, were then appropriated.

Bishop Walden then asked for $1,350 for a new missionary for that country. It was stated that Dr. Burt must soon return home, and that another American was needed there. Bishop Fowler said that our success there must be with the children, because the older ones have been trained through the years that the best thing they can do is to lie, and they are liars all the time. They are opposed to our methods of revival work, too. He believed another man is needed there from this country. Bishop Goodsell said that to relieve Dr. Burt, and to create a better spiritual atmosphere there, a third man is necessary. Bishop Merrill acknowledged he had made a mistake when he had been persuaded to make this mission into a Conference. He moved to make the additional amount for the new man $600, and this motion prevailed.

South American Missions

The South American Missions were then taken up. Dr. Smith reported that this year the East Coast missions asked for $69,912. The committee of the Board recommended for the work $45,659; for deficiency account and interest, $2 063; for interest on annuity account of 1892, $1,701; for drainage of property, $900.

The committee on South America appointed last evening recommended a total of $45,299 — an increase of $2,863. Bishop Warren then made an extended report of the recommendations of the committee for the whole of this field. He moved that for the South American Conference $42,436 be appropriated. He spoke at length on the nature of the work there and its success. The mission is larger than Europe. It is settled by the same Latin race. The government is much more stable than formerly, and we have a welcome there. There had been some hostility on account of the late war with Spain; but they recognize the superiority of the Anglo-Saxon race over the Latin. The Romish Church there is in a very low state; the people are becoming intolerant of its control and show their feelings. Large sums have been given us there for our church and school purposes: $81,000 of gifts of property have been received in the last three years. Some of the churches there are entirely self-supporting. $42,436 were appropriated. For deficiency account and interest, $2,063 were appropriated, and $900 to pay for drainage of mission property rendered necessary by a change in the grade about it. $1,701.48 were appropriated to pay interest on money borrowed from the annuity fund.

For Chile $20,000 were appropriated without debate.

Bishop Warren made a general report of his visit to the missions handed over to the Society by Messrs. Fowler and Grant. The

purport of it was that these missions are very valuable, and have not been at all overrated at the sum at which they were estimated when given to the Society, namely, $20,000. Some of the schools there are so profitable that they not only are self-supporting, but pay over $7,000 a year for the direct work of evangelization. He considers that these schools are evangelical, and that they are doing a great work. He had satisfied himself that there was no difficulty about our holding property in that country. When they were building one of their churches a Roman bishop tried to stop the work, or to prevent them from having a door in the front under an old law. But appeal was made to the government, and it was stated that they had full privileges to build as they pleased. Altogether the work is in a most encouraging condition.

For Peru the Board's committee recommended the same as last year, with an additional amount of $2,253 for excess of expenditure. Bishop Warren spoke of this work as encouraging, but said that we had to build from the ground up there. He paid a high tribute to the ability and usefulness of Dr. Wood, the missionary in charge. The amount recommended was then appropriated — $7,372; with the additional sum of $2,254 for previous excess of expenditure.

At his own request, Bishop Goodsell was excused from further attendance on the Committee.

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In the evening a mass meeting in the interest of Home Missions was held in the Trinity Union Church. Owing to the extremely stormy weather, the attendance was not as large as it would have been otherwise.

FRIDAY.

Bishop Warren occupied the chair during the forenoon, and the devotions were led by Dr. Thompson of California.

Mexico

The Mexico Mission was first considered. The committee of the Board recommended $1,200 for a new missionary and an appropriation of $50,000. The sub-committee made the same recommendation. Bishop FitzGerald said re-enforcement was absolutely needed there. Dr. Goucher was opposed to giving an increase over last year on the simple statement that it was needed. He thought the same as last year would do, or even less. Dr. Palmer said it was necessary to give the increase on account of the re-opening of the medical work, which had not been conducted last year. Bishop Andrews questioned the need of our conducting medical work in a country where they have physicians and medical schools. Dr. Goucher wanted to know to what extent Dr. Salmons' work in Mexico had been evangelistic. Dr. Palmer stated that Dr. Salmons had been on his vacation for the last year, and that his salary had been paid, as usual, by the Society. The dispensary had been closed and had produced no income. Bishop FitzGerald thought the medical work ought to be kept separate from the other. Bishop Andrews called attention to the fact that at Guanajuato, where we have had a medical mission, we have only 124 members, and said this showed, as compared with other places where we had no medical missionary, that it was not the success claimed for it. Mr. Speare said we needed more for Mexico, and that the superintendent there was as able a man and as efficient as could be found anywhere. He thought a man was needed at Pachuca. Bishop Fowler spoke of the intense prejudice at Guanajuato and Queretaro as reasons why the membership was so small there. Dr. Leonard objected to the idea of building a hospital in Mexico, as the Committee, or Board, had given no permission. In answer to a question about the division of the amounts proposed, Dr. Leonard said that the sum recommended by the Board included all the work of the mission. He wanted to change his motion and make it read as follows: Of whatever sum is appropriated to this mission $1,000 shall be set apart for medical work. Dr. Buckley thought it would be better to make it read, $49,000 for the regular work and $1,000 for the medical work; and Bishop FitzGerald thought this would obviate possible trouble in the distribution in Mexico. $50,000 were appropriated, of which $1,000 is for medical work.

Africa

Africa was then considered. For the whole field Dr. Leonard said that the committee of the Board recommended $35,100. Bishop Hartzell then spoke of the needs of this work. No summary of his speech can do it justice, but a few of the points made are the following: He said that Bishop Taylor had fully kept the promise he had made him when he was elected at Cleveland, that he would treat him square. The work in Africa is in two divisions — the Liberia Conference and the Congo Mission. For the first he asked what was given last year — $10,000. For the Congo Mission he needed at least $20,000. He had been sent to Africa a year ago with $4,000 from the Committee for this work to see what there was and report. The field is vast, including all Africa south of the equator. With the money given by the Board and other sums that he had received, he had paid off all of Bishop Taylor's outstanding paper — about $6,000. In this Congo Mission there are twenty-one missionaries, and if regular salaries are to be paid, the necessity for more money will be apparent. It is not that he is asking an advance on what he had received last year, but it is to provide for Bishop Taylor's self-supporting missions, which the Society has taken under its care, that an appropriation is asked. The character of the work is largely foundation work. If it is objected that we have only 300 members there, it is to be said that that is not strange nor new in this kind of work. It is work in the densest of heathenism. Among some of the natives there is a great desire for education, and we can have an open door for our schools. He had traveled all over the work, for he would not ask any man to go where he had not gone before him. At Umtali and Rhodesia large offers of land and buildings had been made to his work if he could have the money to take care of it. With three or four men and an appropriation to support them, he could go to Umtali and command such resources on the ground as could not be commanded anywhere else in the world for our church. He believes this portion of the African continent has been reserved by the Lord for the work of our church. For Liberia he wanted $10,000, and for Angola with 400,000 square miles and this section in eastern Rhodesia he asked for $20,000. The appropriation to Liberia was made $10,000. Dr. Eaton said that Bishop Taylor's self-supporting missions had been accepted by us, and that so far no adequate amount had been provided for them. Anderson Fowler moved to grant $10,000 to this mission and then make an additional grant of $50,000 conditional on gifts for that purpose by the church. Dr. Buckley and others feared the effect of this on the appropriations for next year — that it would be taken as a basis. Bishop Fowler spoke of a conversation he had had with Earl Gray on this subject, in which he had impressed upon him the importance of our evangelistic work. We ought to give at least $15,000. On motion of Bishop Andrews, the question was divided, and, by a vote of 54 to 13, $15,000 were appropriated. The Committee then voted a contingent appropriation of $40,000.

Bishop Foss presided at the afternoon session, and Dr. Baldwin conducted the devotional exercises. After the approval of the minutes, Dr. Baldwin moved that the appropriations of the W. F. M. S. and the roll of attendance be referred to a committee of three for consideration, and the motion prevailed. Later in the session similar papers from the W. H. M. S. were referred to the same committee.

China

China was next considered. The amount asked by Foochow was $28,130, and the committee of the Board recommended $24,000; for Hinghua, $8,000; for Central China, $36,000; for North China, $45,000; for West China, $15,000. The committee appointed by this Committee recommends $120,000 for all China.

Bishop Joyce then eloquently set forth the needs of the work and the condition of the field in all eastern Asia, including the China missions, Japan and Korea. He said the working force in Japan had been reduced by the illness and home coming of four of the workers. Others would soon have to return. Men were needed for the school work especially. Missionaries were needed to enforce the idea of self-support. The native preachers shrink from doing this. There is need of at least two new men in the Japan Conference. Korea is one of the most promising fields. The missionaries there are badly overworked. Bishop Cranston writing from there says it would be a blessed good thing if we could have twenty new men there now. The Bishop spoke of his experiences in preaching to the Koreans and their readiness to listen and yield to the Gospel. In China the Bishop said there are fifty-five societies at work in the mission field. Of the 80,000 Protestant Christians in China our church has over 20,000. China is regarded by at least four of the great nations as a prize worth struggling for, and we ought to try to take it for Christ. He spoke of preaching in China and said the Chinese were good listeners. More than that, after preaching he had invited them to the altar, and on one occasion twenty-two came and knelt, and more than half of them were converted before they rose from their knees. These missions all need strengthening in the educational work and in the evangelistic work. Central China has taken on new life. Last year over one thousand had been added to the church. The Bishop said he was glad to have been the first Bishop to visit the West China Mission. There are 45,000,000 of people in West China and only 150 missionaries. He was sorry that he could not stay four years instead of two. Dr. Baldwin also spoke of his visit to China and of the wonderful progress in the last forty years since he first went out there. Then there were only twelve native Christians, but now in our church alone there are 13,000 communicants. He had also found that the converts there really understood the deep spiritual truths of the Gospel. Dr. Goucher wanted to know whether the recommendation of the committee of the sum of $22,000 included the sending out of a new man, and Dr. Baldwin said it could not be done with the amount. It might be done with the $24,000 recommended by the committee from the Board. The appropriation was fixed at $22,000.

For Hinghua the committee of the Board recommended $8,000. The committee on Asia recommended $6,600. Bishop Joyce stated that, owing to the illness of some of the missionaries there, they had been sent home, and others must be sent to take their places, and that a new or additional man was needed. There were now only two men on the field. Bishop Fowler moved to appropriate $8,000. Mr. Dobbins wanted to know to what the money was to be applied besides the payment of the two men on the field, and Bishop Joyce said it was to pay native helpers; that there

were four districts and from eight to twelve men on each district. Bishop Walden moved that $7,500 be appropriated. Bishop Joyce doubted whether a new man could be sent out with that sum. Dr. Leonard thought that $6,600 was all that could be given. When the vote was taken, $6,600 was appropriated.

For Central China the committee of the Board recommended $36,000. The committee on Asia recommended $35,290. Dr. Eaton asked where the money was to come from, as the surplus had already been appropriated. On Dr. Goucher's motion, $35,290 were appropriated.

For North China the committee of the Board recommended $45,000. The special committee recommended $42,500, and this was the sum appropriated.

For West China the committee of the Board recommended $15,000, the special committee $13,610. Dr. Goucher wanted to know if any of this was for new property, and it was stated that no appropriation made by the Committee at this time could be so used. $13,610 were appropriated to this mission.

Bishop Foss called attention to the fact that the Committee had spent two whole days considering the foreign field, and that under the rule the home field would now come up for action. Dr. Hodgetts moved a suspension of the rules in order to continue the consideration of the foreign field until that should be finished, and the motion prevailed.

Japan

Japan was then considered. The recommendation of the committee of the Board was $57,000 and of the special committee $48,000 for the two parts of the work in Japan. Dr. Smith stated that new men must be sent out there, and that some now there must return on account of illness. More was also needed for the native helpers, as the cost of living had increased since the Japanese-Chinese war. He moved to give $39,911 to the Japan Conference. Dr. Goucher moved to give $50,000 to all Japan, and spoke of the needs of the educational work there and its wonderful opportunities. The distribution of this could be left with the Board. He subsequently amended his motion so that it read, $37,500 to the Japan Conference and $12,500 to the South Japan Mission Conference, of which, in the first case, not more than $8 000, and in the second case not more than $2,000, be for native helpers. This resolution prevailed.

SATURDAY.

Bishop Hurst presided at the morning session, and the devotions were led by Alden Speare.

After the reading of the journal

Korea

was considered. The mission asked for $29,942. The committee of the Board recommended $20,000, and the committee on Asia recommended $15,000. Mr. Dobbins moved the latter sum.

Bishop Joyce said that unless more was done for the mission than was done last year, some of the work there must be closed, or else help must come from friends of the mission. Bishop Cranston, who is on the field, had written an urgent request for more aid. There had been an increase in the number of members in the various districts there, ranging from 50 to 150 per cent. It is absolutely necessary to relieve Mr. Appenzeller from the strain of over-work. Dr. Scranton and his noble mother are doing work there far beyond the ordinary work of missionaries. Dr. Scranton must come home for health reasons, and that would leave only two men there who can preach in the Korean language. The country is rapidly developing in the way of railroad building, and the opportunities are great for work. Dr. Benton said that Dr. and Mrs. Scranton had contributed of their private means last year, or the work could not have been maintained as it was. $17,000 were appropriated to Korea.

Southern Asia

was then considered. For North India the committee of the Board recommended $61,101. It was explained that although this looked like an increase of $4,526, yet owing to the change in the value of the rupee it was exactly the same in rupees that was given last year. For North West India the committee recommended $28,000. For South India, $23,300, this to include sending out one new missionary. For Bombay, $24,517. For Bengal, $17,000. For Malaysia, for the work, $10,524, and for the church in Singapore, $1,000. The special committee recommended for the whole of India $145,000. On motion, Bishop Foss and Dr. Goucher were asked to speak of this field, and were granted unlimited time.

Bishop Foss said that in looking forward to this meeting he had had a deep feeling of responsibility and a painful feeling of anxiety and apprehension from two facts — first, that it fell to him to represent the most successful mission we have ever had, and, second, that none of the Bishops here have made any official visitation there for eleven years. But his embarrassment in the work was relieved by the fact that he had as his companion Dr. Goucher, and while on the field the presence and aid of Bishop Thoburn. Though he and Bishop Thoburn were to administer the work jointly, and refer disputed matters to the Board of Bishops, they had succeeded in getting through the work without having anything to refer to that Board. On the way out he had conversed freely with all classes of Queen Victoria's subjects, and from all he had heard words of respect and almost affection for our country. On the vessel, on which were many persons going out for missionary work, they had held several missionary conferences which were encouraging and helpful. In India he had found a condition of things that could not be adequately described. It went to his bones and marrow and heart and became an awful incubus and nightmare. It is a dreadfully poverty-stricken country. Women are employed at the hardest labor at four cents a day. The best of skilled workmen get from ten to fourteen cents a day. The condition of woman shows the condition of things. The mass of them have no thought of such a thing as being the owners of their own bodies, minds or hearts. Girls are given in marriage by their fathers without ever seeing their future husbands, at the age of eight or ten years. If the man dies she becomes a widow, it may be at eleven or twelve years of age, and is the bond-slave of her former husband's parents.

Speaking of the remedy for the awful ruin that we saw in India, the Bishop called attention to the three forms of the commission of the Lord to the disciples. They were — to heal the sick and tell them, The kingdom of God is come unto you; another form was, Go ye, teach all nations; and the third was, Go ye into all the world and preach the Gospel to every creature. This is Philanthropy, Education, Evangelism. We have these three methods in India. Philanthropy means not only healing the sick. The Lord fed the hungry, He went about doing good; and that is what we are doing in India. The late famine gave a marvelous opportunity to our missionaries. When at Suez he had seen the large ship sent out from this country with provisions for India. A large part of it was distributed by our missionaries. When the natives saw the corn, surprised at the large grains, unlike anything they had seen before, they said: "It must be that Jesus is the great giver." Many orphans had been thrust upon the missionaries by the famine, and they had taken them, and hundreds of them have been saved. As to education, on the way out on the vessel he had talked with representatives of a society that does not work after our manner, and they had said that in a large school of six hundred students that they conducted and had been conducting for fifteen years there had not been a single convert. But as the result of the establishment of schools in the villages between fifteen and twenty years ago, there have been 24,000 converts added to our church. The work under the care of our church is well-graded work — from the lowest schools up to the useful theological seminary; and it is permeated at every point with the spirit of religion. With regard to the preaching work, he had been at Naini Tal, a beautiful lake in the north. He had witnessed a sunset and a sunrise on the Himalayas from this point — a sight never to be forgotten; yet down in the valley of the lake itself he had seen a grander sight. It was the spot where William Butler had started the great work of Methodism in heathen India. He had seen there a district conference where fifty native Christians and a few American missionaries met to talk over their work. They had love-feasts and preaching and temperance meetings and Epworth League meetings there. In the corner of the church sat forty-six dusky-faced women and girls who had made a journey of nine days across the mountains, carrying their food with them, that they might get the intellectual and spiritual and moral inspiration and quickening which their moistened eyes and modest words proved they did get from this meeting. At another district meeting they had among other services a "self-support" meeting at which two or three quarts of cowries were laid on the table, and among other things a little goat was given to be sold, to raise money for self-support. The Bishop said that never in any meeting of the same length — four days — had he heard so many sermons and addresses and prayers and experiences relating to the personality of the Holy Ghost as a witnessing spirit to a present salvation and the endowment of power for Christian service, as he heard among those "raw heathen," as they had been called, in India. Comparing the work as it was eleven years ago with the same work today, he said: Then we had 3,300 probationers; now we have 46,000. Then we had 4,000 full members; now we have 31,000. The total number of communicants then was 7,300; now we have 77,000, an increase of tenfold in eleven years. Then we had 96 churches; now we have 233. Then we had 313 Sunday-schools; now we have 2,400. Then we had 14,000 Sunday-school scholars; now we have 83,000. And all this in eleven years! As to the needs of this work: Great Britain is today controlling India with less than 80,000 British soldiers. We have just about that number of soldiers of the army of the Lord there now. Among these are some 3,500 paid workers, representing, say, three regiments in number. But England forms the natives into regiments of sepoys, and the reason the sepoys will follow and love the British officers that command them is because those young men can be depended on to always tell the truth, and to die at their posts if necessary. We want officers in India, enough to be the brains and the inspiring force to these native helpers. That is a little hint of what we need. Then we have thirteen workers in northern India who have been there for thirty-five years, and they will soon be gone, and there is a gap that ought to be filled. Scores of thousands are now prepared to come to us in that land if we can only

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THE FAMILY

AT NIGHTFALL

EMMA A. LENTE.

She watches little children in the dusk
Go trooping homeward tired with hours of play,
But never one trips o'er her doorway still —
Her darlings' feet have gone full far astray.

Where God's fair gardens lie she does not know —
If east or west, past sun or moon or star;
But there, where'er it be, by day, by night,
Content and safe, her little children are.

Poughkeepsie, N. Y.

Thoughts for the Thoughtful

Oh, would it were May instead of November! —
That June would come next, in place of December!
The young, they can hope; the old, but remember.
Oh, would it were May instead of November!

Give thanks and rejoice, for this is November.
We've garnered May's blooms in fruit of September.
Though dark days approach, hope bids us remember
Life springeth from death, New Year from December.

— *Elizabeth R. Anderson.*

* * *

They have very little of this world, but a great deal in the next; they take short views of this life, but long views of the life to come. They have the knack of setting open the windows of their souls for the Sun of Righteousness to stream in. — *Theodore L. Cuyler, D. D.*

* * *

All we want in Christ we shall find in Christ. If we want little, we shall find little; if we want much, we shall find much; and if, in utter helplessness, we cast our all on Christ, He will be to us the whole treasury of God. — *Bishop Whipple.*

* * *

It is not so much opportunity as fidelity which conducts to the greatest results. The ships with which the Northmen discovered Iceland, Greenland, and the coast of Massachusetts were not much larger than our little pilot boats. The apparatus with which Faraday made his discoveries was of the simplest sort. Ferguson became a great astronomer by lying on his back in the sheep pastures, measuring the distances of the stars with beads strung on a thread. Thus fidelity in a little leads to knowledge of much. — *James Freeman Clarke.*

* * *

The ancients said that the swan never sang in his life-time, but always sang just when he died. Now, there are many of God's desponding children who seem to go all their life under a cloud; but they get a swan's song before they die. The river of their life comes running down, perhaps black and miry with troubles, and when it begins to touch the white foam of the sea there comes a little glistening in its waters. So, beloved, though we may have been very much dispirited by reason of the burden of the way, when we get to the end we shall have sweet songs. — *Spurgeon.*

* * *

There is variety in the degree of fruitfulness, according to the goodness of the soil; that is to say, according to the thoroughness and depth of the reception of the word. The great Husbandman does not demand uniform fertility. He is glad to get a hundredfold, but He accepts sixty, and does not refuse thirty, only He arranges them in descending order, as if He would fain have the highest rate from all the plants, and, not without disappointment, gradually stretches His merciful allowance to take in even the lowest. He will accept the scantiest fruitage, and will lovingly "purge" the branch "that it may bring forth more fruit." — *Alexander Maclaren, D. D.*

* * *

How wonderful is sudden death if we think rightly of it! One moment speaking with friends on the earth, and the next in the sudden intuition of the heavenly language with saints in heaven! One moment treading the stony paths of the city street, the next the golden pavement of the New Jerusalem! One moment here on the earth in faintness and sudden prostration of power, the next in fullness of immortal youth, of immortal and glorious peace and power! One moment seeing the Master through the Gospel, through worship and sacrament, and yet as through a glass darkly, and then face to face! No, we need not mourn for those suddenly called, as if it were a disaster; for it is to them a superlative victory, a sudden flash of radiant glory, an instantaneous coronation. — *R. S. Storrs, D. D.*

* * *

In Daniel Webster's words of disappointed ambition, "I still live," we see that a statesman sows what he reaps. In Goethe's fearful cry for "more light" we see that the poet who sows darkness shall reap darkness. In Lord Byron's piteous "I must sleep now," we see that he who sows morbidness and passion reaps feverishness and shame. The law is inexorable. He who sows foul thoughts shall reap the foul countenance of a fiend. He who sows pure thoughts shall reap the sweetness and nobility of the face of Fra Angelico. He who sows reflection shall reap wisdom. He who sows sympathy shall reap love. The good Samaritan who sows tenderness to the man wounded by the wayside shall reap tenderness when angels stoop to bind up his broken heart. — NEWELL DWIGHT HILLIS D. D., in "The Investment of Influence."

* * *

Sometimes God leads His own —
So prone to linger in the blinding glare
Of earthly good — through narrow ways of care
And loss and hindrance heretofore unknown,
And in the shadows gives them space for thought;
But when the discipline its work hath wrought,
With thankful joy His children understand
The gloom was but the shadow of His hand.

Sometimes He leads His own
Far from the throbbing heat and rush of life,
Beyond the utmost echoes of its strife,
And in green pastures maketh them lie down
To rest awhile. O sweet and hallowed shade,
What dream of death should make their souls afraid?
The passing dimness that its presence flings
Is but the healing shadow of His wings!

— *Sunday at Home.*

* * *

Job never saw his Lord, and never heard His voice, till he was in the deepest waters. In his high integrity, God marked him and gave him honor. But He never came to commune with him, to instruct him, to persuade him with a Father's love and wisdom, until He had broken up that hard crust in which Job had encased himself, and by storms and strokes unparalleled opened the deeper fountains of His servant's soul. Job came forth from that discipline with a rich knowledge of the living God, with a holy love for Him who had afflicted him, which he did not even care to set in the scale with the agony he had endured. "This present affliction," which is but for a moment," he too cried, as he came forth from it, "worketh for me a far more exceeding and eternal weight of glory." Doubtless he felt, when stripped of all, how essential God was to him. Certainly there are cryings after the living God in the extremity of his anguish, such as we have no hint of in the day of his prosperity and pride. It is worth while to be emptied of all; to feel that, if God be left to us, we have all still. — *Hopeful Words.*

MRS. WILCOX'S MINCE PIES

GRACE M. AUSTIN.

"WHY, certain, I make mince pies — a good many of them. I allus plan to mix a batch of mince-meat jest afore Thanksgivin' an' then another big mess along arter Christmas. His folks was gret hands for mince pies, an' I can cook as good as Marm Wilcox any day.

"You're jest learnin' to keep house, an' want to know how to make mince-meat? Why, dearie me! I hain't got any *rule* — it's jest jedgment. Your meat must be good, an' your apples tart an' juicy, an' you take twice as much chopped apple as you do meat. I allus chop in a good piece of suet, too. Everybody has to spice 'bout to their own taste, for what would suit me fust-rate wouldn't hit you at all.

"Don't I put in sum brandy? Well, I guess not! I dunno's I oughter speak so emphatic, 'cause I useter dose the mince-meat high with good hard cider, an' that's a'most as bad. But I got cured of even that years an' years ago.

"'Twan't long arter I was married that I got sot to thinkin'. The schoolmarster boarded with us that winter, an' he said a half-dozen times, 'Mis' Wilcox, I du like your mince pies. They taste so good an' cidery.'

"Now he was a Burnham from over Somerset way, an' if you know that family you know that, smart as they be — Silas Burnham went to Congress, an' Joseph was a college perfessor — every once in a while one on 'em drinks himself to death. Well, knowin' o' this, it made me sort o' uneasy to hear him goin' on in that style. He was only a boy, you know — 'bout half through college. I didn't know it then, but he'd been suspended for a year for drinkin', an' was teachin' to pass away the time.

"But the school was finished, an' the summer passed. Young Burnham went back to college, an' the mince-meat was all outer my mind. One day, 'long in November, I sed to myself, 'Now tomorrer I'll jest begin a batch of mince-meat.'

"We went to bed airly in them days, for we worked hard, Ephrum an' me, an' hedn't much help. My son Robert was a teethin' baby, an' that didn't make things easier for me. But that night, 'long 'bout eleven o'clock, we heerd hosses gallopin', an' shouts, an' then a gret poundin' at the door. We both jumped, an' Ephrum called out the winder: 'What's the matter? Is it fire?' An' then young Burnham hollered — I knew his voice in a minnit though 'twas all thick an' husky with drinkin' — 'Come down, Ma Wilcox, an' give us boys some mince pies! This is

an awful dry town, but I told 'em your pies were 'bout as good as a glass of cider.'

"Didn't I want to sink! I sed to Ephrum, 'Oh, make 'em go along!' but he knew better. 'Wait a minnit, boys,' he sed, 'an' I'll be down.' I hurried down too, scared all the time for fear Robert would wake up an' scream. Ephrum went out an' hitched their hosses for 'em, an' got 'em into the settin'-room, while I made coffee an' set out a batch of doughnuts, an' biscuit, an' three punkin pies.

"When 'twas ready they cum out inter the kitchen to eat, an' we urged 'em to drink the hot coffee till they kinder sobered off. They offered to pay good, but of course we wouldn't take anything. Young Burnham began to feel pretty 'shamed, an' he sed to me, hangin' down his head: 'We hedn't no bus'ness to rout you up like this, an' I'm awful sorry. But it's been a good job for us, for if we'd gone on towards college the way we were goin', we'd have had a tip over an' maybe got killed, or else made so much racket in town that we'd have been expelled tomorrer.'

"There was tears in my eyes, an' all I could say was: 'Don't do it again, John, don't!' 'I won't, I promise you,' he said, an' was gone.

"Did he drink again? Oh, yes, he was firm set in the habit, an' only half sober, you know, when he promised. He died of drink three years later.

"Well, that night, as I went upstairs, 'most too tired to walk from excitement, I made my mind up I'd never, so long as I lived, put cider or brandy in another pie. An' I hain't. I lay awake that night an' planned what to do. The next mornin' when Ephrum saw the big kittles round, he sed: 'What yer makin'?' 'Mince-meat,' sed I. I could see he looked surprised. 'But it's temperance mince-meat,' I sed, 'with no cider in it. I shell never make any more of that kind!' 'Amen!' sed Ephrum, an' went right out.

"The fust pie I made of that batch I felt reel anxious about. I put in raisins, an' citron, an' even a few chopped nuts to make sure it would be good. Ephrum tasted it kind of slow at first, an' then he smacked his lips. 'Mother, I b'leeve it's better'n the old ones used to be.'

"What had I put in it? Why, what I call my patent mince-pie prep'ration. I took two glasses of grape jelly an' poured over it enough hot vinegar to soften it an' add just the right tang. I put this mixture in the mince-meat, an' the good flavor jest astonished me. I've never wanted cider or brandy in 'em since.

"From that fust day nothin' was ever sed in the family, but twice a year I've made my batches an' put in the grape jelly an' vinegar. But only last week, arter eighteen years, I hed my reward. Wait till I get my specs an' let me read what my Robert wrote from over to college: —

"'DEAR MOTHER: That box you sent was splendid. Home victuals do taste so good. I had a half-dozen fellows in to help enjoy it. Judge Silas Burnham's son Ray was one of them. He took a great fancy to the mince-pies, and I really believe ate most a whole one. While he was in the middle of it he said: "Is it wine your mother puts in this, Rob?" "No, sir," said I, "vinegar and grape jelly. I've watched her make mince-meat twenty times. Mother is a temperance woman clear out to the kitchen." "Well, good enough," said Ray, after a pause. "It never did seem right to me for mothers to feed one with stuff one day that the next she cries and begs you not to touch." He spoke bitterly, somehow, and I knew it must be a sore spot. Mother dear, isn't it good that we are friends all the way through?'

"A letter worth having, you say? Well, I think so. Now let me get you a piece of my mince pie, an' tell me how you like it."

Wilbraham, Mass.

IN NOVEMBER

Now, in the bleak o' year, when azure skies
  Have donned their hodden-gray, and winds wax keen,
And Autumn is about to furl unseen
Her flotant oriflamme, borne royalwise
Throughout October — now, when lonesome lies
  The orchard that so lately was the scene
  Of such large yieldance, and the ground is lean
Whereover the a-hungered raven flies —
Now is the land like to a man grown old.
  Its outward grace has vanished, but withal
  'Tis not ensaddened, since it still may brood
On harvests gathered — memories manifold —
  And see its children risen up to call
  It blessèd, with full hearts of gratitude.

—JULIE M. LIPPMANN, in *Outlook*.

HER COMPANY VOICE

"WHO is that in the parlor, Nettie?" asked the little sister.

"Nobody but mamma and Fred," replied Nettie.

"Oh, yes, there must be some one else," rejoined the little girl, "for mamma has her company voice on."

It was a little squib under the heading of "Fun," which a member of the family read aloud from the paper. The circle about the table who heard it smiled, and one said, "That's a good joke." But a more thoughtful member turned it over and over in her mind. She was the mother, and she admitted to herself that it was more than a joke, that in many instances it was a sober truth. It came home to her heart with great significance, for she acknowledged to herself that "the company voice" was entirely too often put on when in the presence of those outside the home circle. We wish to appear at our best before those whose good opinions we desire to gain. But with those who love us, how often we speak in irritable, harsh, quick tones.

Perhaps it is borne in upon us that those dear ones will love us in spite of our faults. But who has not seen the little child look up with surprise depicted in its face when mother has spoken harshly because something has gone wrong. A gentle, every-day, home voice is what we all need to cultivate. No truer assertion than this from the Scriptures: "A soft answer turneth away wrath, but grievous words stir up anger." What a great overcoming it is when the atmosphere of the home is lowering and a storm is threatened, to have the mother, instead of bringing on the storm, cause a burst of sunshine to glorify the hearts of all concerned, driving the clouds away. It is so easy for the clouds to gather and the storm to burst forth from what may be called very slight causes.

The writer still hears in memory the gentle, grieved tones of her dear mother, because of a careless forgetfulness in the days of childhood. Her mother was obliged to go to a friend who was ill, and commissioned the little girl to put away the freshly laundered clothes when the basket was brought upstairs in the afternoon. But young companions came in to play and the commission was forgotten. The mother returned late in the afternoon, and the first thing she noticed was the basket of clean clothes standing with all its contents just as it was when it was brought up. She did not speak harshly nor in a loud voice, but said in sad, gentle tones: "I thought, my child, that you would put the clothes away for me as you promised. I am so very, very tired tonight, and as I came home I felt such a relief to think the laundry would all be put away."

"O mother!" exclaimed the child, "I am so sorry. I forgot all about it. I will do it now."

But the mother gently said: "No, I shall do it myself now. If my little girl did not think enough of mother to remember and obey her at the proper time, she cannot help her now."

This was said in such a sad, low tone of voice, that it went straight to the child's heart. No greater punishment could have been given for the careless forgetfulness on her part. She never forgot mother's commission again.

Our "company voices" do not arouse the worst characteristics or stir up antagonism. They bring out the best of us to those with whom we are brought in contact, but "grievous words are sure to stir up anger." How often when things are "up-setting," and we feel "all-overish," do we, as mothers, allow ourselves to bring on a state of depression and dreary atmosphere in the home. Sometimes it is in the early morning, when the children are getting off for school, and a book has disappeared to parts unknown, or a pencil turned retrograde, or a cap retired itself from service, or the head of the house is "quick spoken," that we lose our equilibrium, and send the dear ones of the household out in the world, with fretful words and frowning looks. After the house is quiet and we sit down "to pull ourselves together," then do we sorrow for the hasty speech that fell upon their ears as they went over the threshold of the home.

A friend was speaking not long since of the sweet, gentle tones and ways of her mother. "Looking back I see what I did not see as a child, as we all do," she said, "and I wonder how that mother who had the household work to do with her own hands, four children to care for, and an invalid, who was very unreasonable at times, to wait upon, kept such a peaceful state of mind. She used to go to her room a number of times a day, and shut the door, turning the key in the lock. She would be gone but a few minutes, and when she came out there was always a happy look on her face. One day when she had been very much tried, we heard a friend who was her guest say to her, 'I do not see how you get on with all your work and trials so patiently.' We heard her answer, though it was given in a low tone of voice, 'I could not, were it not for frequent visits to my "Mount of Vision."' We did not understand what she meant, but she pointed her finger in the direction of her sleeping-room. When we went into it after that we felt, somehow, that it was a hallowed place, and looked about to see if there was something different in it from other mothers' rooms. We looked into the closet to see if 'the Mount of Vision' we heard her speak to her friend about was hidden there. In after years we learned that mother went into that room to ask her Father in heaven for strength

and guidance to do her work faithfully and patiently and for His glory. We whispered to each other, 'Mother's "Mount of Vision" is by that big chair in the corner where she kneels with us at night to pray.'"

Blessed indeed is the household where the mother has such a Mount of Vision! — SUSAN TEALL PERRY, in *N. Y. Evangelist.*

FAITH

When the autumn leaves are falling, and the autumn skies are bright;
When the birds are softly calling, as they wing their southern flight;
When the long bright days have left us, and the winter draweth on;
When the golden-rod is going, and the summer flowers are gone, —
Then it is I hear a message, in my heart, so low and sweet,
Mingled with the rush of waters and the rustle of the wheat,
And it brings a hint of April, and an early blossoming;
For 'tis ever in the autumn I am dreaming of the spring.

It is with no sense of sadness that I think of winter's reign,
But a strange, mysterious gladness that I cannot quite explain.
In the haze of rich October, as through crimson leaves I pass,
There's the scent of apple-blossoms and the green of springing grass,
And in pauses of the wild wind I can hear the bluebird sing;
For I walk in fields of autumn, but my soul soul is with the spring.

So, though days be dark and dreary, though the winter winds be chill;
Though our life seem dull and weary, and we cannot know His will;
Though the path through which He leads us seems to darken on each hand
Till we almost doubt the meaning that we fail to understand, —
Still we feel the sweet arising and new hopes about us cling;
For the faithful heart can never lose the message of the spring.

— JULIA HILL, in *Christian Register.*

THE KEEPING OF OUR VOWS

MRS. M. A. HOLT.

IT is an easy matter to make vows unto God and unto each other, but sometimes difficult to keep them. Often they are made as a matter of necessity, or under the spell of surrounding influences that seem to inspire them — such as the beginning of the New Year, or when some calamity comes, which is the result of our own sins. Sometimes they are made when we are shut away from the great happy world, in darkened chambers of pain and suffering. Indeed, we are very apt to make these promises when fever fires are consuming our strength, and we can only think and pray. Frequently the same vows are made when we stand by the side of our dying loved ones, or when weeping over their sweet dead faces. There is such an intense desire to meet them again, and thus triumph over death, that we are ready to promise to do all in our power to gain this glorious end. Of course we are sincere and deeply in earnest, and for a season we are true to our vows. We go on with a firmer tread in duty's pathway, with the new light in our soul and upon our face.

But time and worldly influences have a wonderful power to tone down the affliction and to rob it of its vivid light. It passes by like the night time, and when the morning sun flushes the happy world, we are ready to smile and sing, and perhaps to go on in our old careless way. We forget the promises we made when beneath the shining stars as the New Year's bells rang out so clearly on the frosty air; we forget how glad we were when we saw the sunbeams creep again into the dim chamber after the fever left us with its haunted dreams; we forget about the dear one that went from us in one of the summers of long ago, and how we promised to walk the "upper way" until we should again clasp hands in the world where there are no white still faces or grass-grown graves. Oh, how soon we cease to be influenced by the remembrances of bygone scenes!

If we could only *keep* our promises and our vows, how grand our after lives would be! What great good would come to us in the keeping of them; and we might be saved from other deep afflictions. God often sends the wild storm to lead us upward, and if we fail to go onward in the true way, the loving Father may have to allow the dark tempest to break again upon our pathway.

In the keeping of our vows eternal good forever comes as a reward for our efforts. It may cost us great watchfulness and vigilance to keep them sacred, yet it will pay us well to exert every energy of our lives in this one direction. If we for a moment slip out of the path of right, let us go back before the night shadows fall. If we fail for one day, let us start again in the way of duty when the light of another morning falls upon our faces. If we wait until another year comes, we may be so far from God and heaven that we cannot recross the wide spaces of sin and shadows. Let us make every morning of our life-years the time when we start anew in the service of God. Then when we tire out in our journeyings and sink down by the wayside, too weak to take another step, we can smile out our great joy, as we pillow our heads upon the Infinite breast. And if our loved ones pass on before us, we shall not need to make promises and vows to them, for we shall be already upon our way to the better life.

In the faithful "keeping of our vows" there is safety and eternal happiness awaiting us here and hereafter.

New Berlin, N. Y.

Never Saw Such a Horse

AN English tourist visited Arran, and, being a keen disciple of Izaak Walton, was arranging to have a day's good sport. Being told that the cleg, or horse-fly, would suit his purpose admirably for bait, he addressed himself to Christy, the Highland servant: —

"I say, my girl, can you get me some horse-flies?"

Christy looked stupid, and he repeated his question. Finding that she did not yet comprehend him, he exclaimed: —

"Why, girl! did you never see a horse-fly?"

"Naa, sar," said the girl. "But a wanse saw a coo jump ower a preshipice." — *Epworth Herald.*

Unpleasant Imputation

AMONG the stories told of Doctor Emmons, a well-known clergyman of a former day and generation, there are many which show his keen wit.

In the town where he was pastor there lived a physician who was a pantheist, and took pains to let every one know it. He had made frequent boast that he could easily conquer Doctor Emmons in argument, and one day came his chance. He and the doctor met at the house of a sick man.

"How old are you, sir?" asked the physician, brusquely.

"Sixty-two," replied Doctor Emmons, quietly, although his eyes showed his surprise. "May I ask your age in turn?"

"I've been alive since the creation in one form or another," said the physician, curtly.

"Ah, then I suppose you were with Adam and Eve in the Garden of Eden?" inquired the doctor.

"Certainly," came the reply.

"Um!" said Doctor Emmons, placidly, meditating on the other's face. "I always thought there was a third person there, but some have differed from me." — *Youth's Companion.*

A LIFE OF HELPFULNESS

DID you ever read Jean Ingelow's simple and touching little story, "The Candle by the Sea?" The world is full of just such stories, and, thank God! stories that are true. One wild March night long ago, in a fisherman's hut on a dangerous part of the coast of England, sat a young girl at her spinning-wheel and looked out on the dark driving clouds, and listened, trembling, to the wind and the ocean. The morning dawned at last. But one boat that should have been riding on the waves was missing — her father's boat; and half a mile from his cottage her father's body was washed up on the shore. You may imagine the awful anguish which that morning brought to the poor fisherman's daughter. She watched her father's body, according to the custom of her people, till it was laid in the grave. Then she lay down on her bed and slept, and by night got up and set a candle in her window as a beacon to the fishermen, and a guide, so that they, in the darkness, might know where to go, and not be lost on the rocks, as her poor father had been. She sat by the candle all night, and trimmed it and spun. Then when day dawned, she went to bed and slept in the sunshine. So many hanks of yarn as she had spun before for her daily bread she spun still, and one over to buy her nightly candle; and from that time until the writing of the story, for fifty years, through youth, maturity, and old age, she turned night into day, and in the snow-storms of winter, through driving mists, deceptive moonlight, and solemn darkness, that dangerous harbor on that northern coast was never once without the light of her candle. How many lives she saved by that candle it is impossible to say; how many a dark night the fishermen, depending on it, went fearlessly forth, cannot now be told. But there it stood, regular as a light-house, steady as constant care could make it. Always bright when the night was darkest, they had only to keep it constantly in view, and they were safe. However far they had gone out to sea, they had only to bear straight down upon that lighted window, and they were sure of a safe entrance into the harbor.

Fifty years of life and labor; fifty years of self-denial, without a single day of intermission or rest; fifty years of living for others, with never a thought of recompense! How beautiful and divine it was! Oh, how poor and mean seem the lives of many whom the world calls great beside the life of that poor woman! Marble columns are erected and statues carved to commemorate the names of the earth's honored ones; but there never was a column or statue that was grand enough for this woman.

Let us learn a lesson from her life. We cannot all be rich; we cannot all be talented or learned; we cannot all be widely known or influential; we cannot all occupy prominent positions before the public. But we can all do better; we can all live lives of helpfulness to our fellow-men. There is not one of us all who cannot, if he chooses, go

through the world shedding real blessings on every side of him at every step he takes. He can assist the needy; he can comfort the sad; he can speak words of cheer to the doubting and the discouraged; he can help others to be honest by being honest himself; he can help others to be faithful in duty by always being faithful in duty himself; he can smile on little children when he meets them; he can be deferential to the aged; he can contribute his mite either of money or labor to this and that good cause which appeals to him; and in a thousand ways that no one can tell of, he can assist his fellow-beings to become happier and better. — *Rev. J. T. Sunderland.*

W. F. M. S. NOTES.

— A letter from India, dated Aug. 31, written by one of the best missionaries of this Society — a noble New England woman — says: "Thirty-nine years ago, August 21, Dr. Butler met our party in Calcutta. What a time that was! After the long sea voyage, what a joy it was to land on India's shores and receive the welcome we did! Dr. Butler met us at the steamer, and as we were going ashore in our little boat, he called out to Mr. Henderson, who was standing on the shore: 'I have got them all, every one!' How wonderful that he is spared to know of the triumphs of the Gospel in all this land! How thankful we are that we still have a share in this work. It has been indeed a precious privilege to give these thirty-nine years to India, and it is our earnest prayer that our remaining days may be our most useful and successful ones. . . . We seem to have reached a financial crisis. There is no lack of wealth in the church — the lack is in willingness to give of what God has placed in their hands to spend for His glory."

More follows, telling of the heart-sorrow, the dread of further curtailment of funds from the Parent Society, and the fear that some of the native workers may have to be dismissed. This will be a blow to, and a strain upon, our church. May God help Methodists to do their duty to this prosperous mission! May the pleadings of noble missionaries who have toiled for thirty-nine years in this field touch thousands of hearts, and may they say, "India shall never be given back to its awful idolatry!"

— Miss M. A. Sheldon, of this Society, sees many strange sights as she prosecutes her missionary work up in the mountains of Bhot on the borders of Thibet. We give a few samples: —

"At Dar village we had to get one extra coolie, and although there seemed plenty of men about, the headman put on two women to carry part of our tent — one was his mother!

"At Nagling there was a wedding — after the Hindu style. A little boy seven years year old, dressed elegantly in blue plush, had come to be married (or rather engaged) to a little girl of six, who was playing unconsciously about. There was much drinking and dancing and singing. We thought our work would be hindered, but we had good audiences, many of the wedding guests coming. The little bridegroom was an attentive listener.

"In Marcha we had a strange experience of another marriage custom. A young man whom we knew told us that during the night twenty-five or thirty young men had come to his village, and had, against her will, dragged away his sister to make her perforce the wife of one of their number. We called the headman, who attempted to make light of it, but we told him if the girl were not restored, we would report to the authorities. The girl had been hidden. But we went with the brother, and soon she was brought out. Before all the villagers we questioned her. She said she was not willing to marry this man. Her brother then said to the girl, 'If you wish, come home with me now; and later if you are willing to marry this man, I will see you married with proper respect.' Many threatened us for interfering with their customs.

"A few days later, in the village of Pilam we saw another case. We inquired where the people were, and were told that they had gone to Baling to steal a bride for one of their number. Returning home, we met this wedding party. Several men were carrying logs; others hurrying along with brutal exultation on their faces. In the midst was a young woman bound on to the back of a man. She was crying bitterly and calling for her parents. They did not stop and answer our questions, but hurried on with a laugh. We learned afterwards that the girl was working in a field when they seized her. Her parents tried to rescue her, but were unable. She was to be made the bride of a Thibetan living in Pilam, who was not able to get a bride in any other way. We protested against the barbarity of the custom.

"I have written up these cases, in the hope that thus calling attention to them may help break up this savage custom. We have faith to believe that with the rise of the Sun of Righteousness in this far-away corner of His domain, that which is dark and sinful will flee away."

BOYS AND GIRLS

WHEN CAP'N CAME MARCHING HOME

ANNIE HAMILTON DONNELL.

"ABOUT soldiers, Auntie."

"Oh, yes, soldiers! soldiers!"

"Soldiers an' guns an' things!"

"Sojers an' fings!"

All the little shrill voices piped in chorus. Baby Basil's came in at the finish, as usual. They were little soldiers themselves — Captain Eric had been drilling them behind the corn-house. They all wore blue jeans overalls striped, soldier-fashion, with white.

When Auntie had come upon them suddenly, Captain Eric had called, in his captain-est voice: "Order! Salute!" and all the little soldiers had gravely saluted her. That was why she had offered to tell them a story while they cooled their little red faces in the shade.

"That's *my* 'salute,'" she said.

"Soldiers? Of course it shall be about soldiers! Who'd care about anything else just now? Well, the name of my story is, 'When Cap'n came marching home.' Sit down here with me, all of you."

"Is it a-going to be a truly story, Auntie?" questioned the Sober Boy.

"As 'truly' as — my eyes, for they saw it," smiled Auntie.

"And 'Cap'n' was a soldier?"

"And Cap'n was a soldier — as brave a one as ever marched on four feet" —

"What?"

"Why, Auntie, you mean on two feet, of course!"

"On four feet," Auntie insisted gently. "And such tired feet they must have been, every one of them — tramp, tramp, tramping through the dust! You see, the 1st Maine was coming home to be mustered out, after the war was over. The boys were in heavy marching order, with their great white rolls of blankets and tents swung over their shoulders and their little tin dippers clinking, as they marched. Rows and rows of them came marching home. Their faces were thin and brown — Cap'n was thin and brown all over. He marched ahead of the rank and file, with the captain of the 1st. I *wish* you could have seen him!"

Auntie's mouth was smiling, but her eyes had round, shiny drops in them.

"Dear little Cap'n!" she went on, softly. "He was dusty and tired as he could be, but he was a soldier. Soldiers do not stop when they are tired and dusty and hot. They tramp, tramp, tramp on, steadily, to the tune of their little clinking dippers. Cap'n's dipper clinked, too" —

"*Cap'n's* — why, Auntie, you said he was a dog!"

"No, I didn't say so, but he was. You guessed it," laughed Auntie, patting the Sober Boy's cheek. "But he was in heavy marching order like all the other 'boys.' He had a little white roll fastened round his body, and a little wooden gun swung lengthwise beside him, and a little tin dipper, clinking. That was the way Cap'n came marching home."

"Oh, Auntie!"

"Oh!"

Such astonished little faces! Auntie watched them, smiling through her tears, for, somehow, the thought of stanch, brave little Cap'n marching home with the other Boys in Blue always made her eyes act queerly. She put out her arms and took the "play" soldiers all in at once.

"And when Cap'n is mustered out," she said, "we'll all go and cheer him. For he is a Pine Tree doggie and going to be mustered out with our own boys, right here in Augusta."

"Yes'm, oh, yes'm — only I can't wait," the Sober Boy cried, with shining eyes. "Le's do it right now, too."

And "right now" a rousing "hip, hip, hurrah for Cap'n!" made the hot air ring. "Hurrah! hurrah for Cap'n!"

Kent's Hill, Me.

OUR BOOK TABLE

Missions and Politics in Asia. Studies of the Spirit of the Eastern Peoples, the Present Making of History in Asia, and the Part Therein of Christian Missions. By Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions. Fleming H. Revell Co.: New York, Chicago, Toronto. Price, $1.

These are lectures on Missions given at Princeton in February, 1898, the results of observations and studies suggested by an extended official tour in Asia during 1896 and 1897. They are in every way most creditable to the head and heart of the Presbyterian Missionary Secretary. They show a most statesmanlike grasp of the exact situation in the various countries visited — Persia, Southern Asia, China, Japan, Korea. He who would know the precise condition of things in those lands, and the probable outcome of present tendencies, cannot do better than to read this volume. The author has been in touch with some of the best minds, most competent to judge — that is, the experienced missionaries of the different fields — and he has read, also, the best books. One is not offended on a single page with the hasty, superficial conclusions of a mere "globe-trotter," who, puffed up with his foolish conceit of position, fancies himself able to see at a glance further into the true inwardness of things than those who have made them a matter of study for a quarter of a century. Mr. Speer, though still a young man, has an old head as well as a quick eye and a facile pen.

It would take far more space than is at our disposal to give even a small part of the important conclusions reached in this volume. The ruinous condition of things in Persia has rarely been so graphically described as here. Its utter and accelerating decadence is one of the plainest and saddest facts in the world today. There is no hope for Persia save in Russia or England, and the former seems likely to get the greater part of it. Anything is better than the present corruption and ruin, due largely to Islam. The people of Siam, Mr. Speer declares, are without power, aspiration, or vital force. Centuries of Buddhism have emasculated them. "Buddhism has left the nations it touched as weak as it found them, if it has not weakened them yet more, has held no stimulating tonic of purity and progress for its followers, has never produced any great literature or art, has been associated with no great historic movements, has developed the most ignorant priesthood, the most mechanical worship, and the most prolific and absurd idolatry, has shown itself in reality atheistic and barren of all authority and dominion." Turning to China, the author finds Confucianism as stereotyped and sterile as Islam, having in it no hope whatever for the nation. Nor is there any hope in her political and civil institutions, which are rotten through and through. Only as she accepts Christ can she be built up.

He does not regard Japan as being yet a civilized nation. Two things which she greatly needs are most conspicuously lacking — a solid morality and a pure, reasonable religion. The religious condition there now is admirably depicted in the following sentences: "The real old religions have lost their hold on the educated, but they have been metamorphosed so as to justify their use by the educated as vantage-ground from which to work for nationalism, and this use has reacted to revive the old religions in their old form among the common people. In the absence of any solid principles those who have really lost faith are clutching at all things. Eclecticism gone mad runs through their books and papers. All the lessons of history are thrown away, and having absolutely no guiding moral principles, men gather all sorts of truths, half-truths and falsehoods together, and out of them try to make something that they can call Japanese, and that will serve as that religion whose absolute necessity they will be forced to see, yes, are even now discovering for themselves. The abyss of a French Revolution will never open in Japan."

The two forces destined to be most influential in the future of Korea, Mr. Speer considers to be the Russian Government and the Christian Church. These forces may ultimately conflict, but for some time at least Christian missions will have free course. And there is good reason to hope that when Russia fully comes to herself (for she is really undeveloped as yet), she will exhibit elements of new and holy power for the reconstructive processes which are building on toward the kingdom of God.

One feels, after reading a book of this kind, that he has been permitted to watch the rising walls and battlements of the divine city which is being established on the earth, being established in very truth, although the process is so slow that in our impatience we sometimes lose heart or even fancy that it is being torn down. But Jesus is both the present Lord and the coming King of all the earth; He is the goal of all life, all history, all the tendencies of the time. And though the fulfillment of His mission to the earth comes about in strange ways and only after long periods, we may be sure it is coming, and may well rejoice that to us is given some small share in bringing it to pass.

A World of Green Hills — Observations of Nature and Human Nature in the Blue Ridge. By Bradford Torrey. Houghton, Mifflin & Co.: Boston and New York. Price, $1.25.

This little volume, so daintily and appropriately appareled in white and green, ought to have been issued in the spring. It is an invitation to ramble through the woods, to climb the mountains, to explore the fields, to drive slowly along country roads, to saunter by brooksides, to take long journeys on foot, to delight one's self in wildness and find fresh joys in the forest. "A Day's Drive in Three States" — North Carolina, South Carolina, and Georgia — "In Quest of Ravens," "A Mountain Pond," "Birds, Flowers and People," "A Nook in the Alleghanies," "At Natural Bridge," are the suggestive titles of the chapters. This is the sixth sketch-book which Mr. Torrey has filled with similar observations. It is clear that he knows how to use his eyes, and that he finds keen pleasure in so doing. He who can discover so much meaning in the song of a bird or the look of a flower, has an inexhaustible fund of happiness. Why are not more people taught to see things, and to take delight in the simple objects that surround them?

Friendship. By Hugh Black, M. A. Fleming H. Revell Company: New York. Price, $1.25.

The author of this delightful book is Rev. Hugh Black, the associate pastor of Free St. George's Church, Edinburgh, whom Dr. W. Robertson Nicoll characterizes in the introduction as "the most popular preacher in Scotland," and adds that the volume "is full of good things winningly expressed, and though very simply written is the result of real thought and experience." He touches "friendship" on all sides, showing us its Miracle, its Culture, its Fruits, its Choice, its Eclipse, its Wreck, its Renewing, its Limits, and Higher Friendship. The book is handsomely printed in two colors, with original marginal and other decorations by Mr. F. Berkeley Smith, while deckel-edge paper and a beautiful cover design will further contribute to the making of a most acceptable gift-book.

Roundabout Rambles in Northern Europe. By Charles F. King, author of "The Land We Live In." Lee & Shepard: Boston. Price, $1.25.

Those who became interested in the travels of the Cartmell family in "The Land We Live In," will follow them in their rambles in Northern Europe with keen pleasure. Great Britain, Norway, Sweden, Denmark and Russia were the countries visited, and the author has made every effort to have the information given correct and up-to-date. The narrative form of the work, and the 238 half-tone illustrations from photographs obtained largely in Europe, combine to form a most entertaining volume.

A Fight for Freedom. A Story of the Land of the Tsar. By Gordon Stables, M. D., C. M., Surgeon Royal Navy, Author of "The Cruise of the Rover Caravan," "From Ploughshare to Pulpit," etc. A. I. Bradley & Co.: Boston. Price, $1.25.

Russian politics, customs and geography are all touched upon in this extremely informative and interesting story. Felix Moscowvitch and his son Ivan, political exiles to Siberia, and Oswald M'Gregor, a young Scotsman who is the instrument of the escape of Ivan, are the chief characters. The descriptions of life in Northern Russia, the story of the wolf-child, perils arising from the wild animals and the snow, form fascinating chapters; while the realistic pictures of police espionage and the terrible cruelties of the convict system are painfully vivid. The escape of the prisoners and the reunion of the Moscowvitch family form the happy outcome of the closing chapters.

The Pilot of the Mayflower; A Tale of the Children of the Pilgrim Republic. By Hezekiah Butterworth. D. Appleton & Co.: New York. Price, $1.50.

This volume, the eighth of the "Creators of Liberty Series," gives in the course of the

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story all the known incidents that took place on the "Mayflower" during its memorable voyage. Twelve full-page illustrations, beside several smaller ones, picture the departure from Delftshaven; the "Mayflower" in Plymouth harbor, the fort and meeting-house in 1621, the National monument completed in 1888, Plymouth Rock, etc. An appendix gives a short description of the Plymouth of today and Mrs. Hemans' celebrated poem, "The Landing of the Pilgrims." It is a very attractive book, and a notable addition to this interesting series of historical stories for children.

A Proud Little Baxter. By Frances Bent Dillingham. Pilgrim Press: Boston and Chicago. Price, 75 cents.

Whatever juvenile books may flood the Christmas market, none will have a better claim on the attention of the seeker for pure and attractive literature for children than this charming story, especially adapted for little girls from eight to twelve years old. While the tale will delight the children, it holds delicately in the background suggestions to mothers in dealing with children of vivid imagination who find it difficult to distinguish between truth and falsehood. The conversations are particularly natural, and while full of cleverness are never precocious. With all the fascination of Miss Wilkins' tales for children, Miss Dillingham has succeeded in keeping her children in an atmosphere as wholesome as kindly. The illustrator, Miss Brooks, is to be congratulated on her artistic presentation of the most striking situations in the story.

Dick in the Desert. By James Otis. T. Y. Crowell & Co.: New York. Price, 50 cents.

Mr. Otis is a prime favorite with the boys, and this new story about a plucky Western lad, who, caught with his father and mother on the edge of the Smoke Creek Desert in western Nevada, makes a desperate dash on foot across the waste to bring aid to his father, suffering from a gunshot wound, is full of absorbing interest.

Grace O'Malley, Princess and Pirate. By Robert Machray. Frederick A. Stokes Co.: New York.

This strange, weird tale of the days of Queen Elizabeth and Philip II. of Spain depicts the agitation and distrust pervading the Irish and Scottish clans, and the intrigue and treachery of many of their leaders.

Magazines

—— The leading contribution in the *North American Review* for November is "The Far Eastern Crisis," by Archibald R. Colquhoun. Other leading papers are: "Powers of the Interstate Commerce Commission," by Hon. Charles A. Prouty; "Literary Shop," by Andrew Lang; and "Pending Problems," by Hon. Hannis Taylor, late U. S. Minister to Spain. (New York, 291 Fifth Ave.)

—— The *Critic* is setting a very high standard for itself in its first monthly numbers. The November issue is filled with electros of representative literati. It is one of the most attractive monthlies that comes to our table. (Critic Co.; New York.)

—— *Education* for November is a strong number. W. T. Harris, LL. D., writes upon "Our Educational Exhibit at the International Exposition in Paris in 1900." Supt. W. D. Parkinson depicts, in a very practical and helpful way, "Promotions Accelerated and Retarded." There are other good papers. (Esson & Palmer: Boston.)

—— The November *Forum* is peculiarly strong and pertinent in its contributions, as will be seen from the titles of the following papers: "The Dreyfus Affair," "Shall we Keep the Philippines?" "The Moral of the Cuban War," "Naval Lessons of the War," "The Nicaragua Canal," and "The New Panama Canal." (Forum Publishing Co.: New York.)

—— The leading article in the November *Magazine of Art* is devoted to a study of Mr. Byam Shaw by Alfred Lys Baldry, under the general title, "Our Rising Artists." Twelve illustrations of his work are given, besides the frontispiece — "Love's Baubles," reproduced from the original painting. Mr. Baldry says: "In his sympathies he is strongly akin to the Pre-Raphaelites, but with observation of many of their principles he unites a very definite faith in the most modern practices of the decorative school. He is, in fact, referable to no one creed of art; he is individual, inventive, and fortunately young, a man of unusual qualification for an artistic career." The other papers this month are interesting and well illustrated, including a sketch of the late Puvis de Chavannes. (Cassell & Company, Limited: 7 and 9 West 18th St., New York.)

—— The *Arena*, which was announced with apparent authority as having suspended, appears for October, although about a month late. The new editor is Paul Tyner, who announces for himself that he has had "an experience of nearly twenty years East and West as a newspaper worker, supplemented by systematic training in sociological study and investigation, and years in active service in the reform movement as writer and speaker." These are his reasons for characterizing the new *Arena* as "A Monthly Review of Social Advance." There are three special topics in this issue: "America and the European Concert," "Bimetallism and Democracy," "Why the Indians Break Out." (Arena Company: Boston.)

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THE SUNDAY SCHOOL

Fourth Quarter Lesson IX

SUNDAY, NOVEMBER 27, 1898.

PROV. 4: 10-19.

REV. W. O. HOLWAY, D. D., U. S. N.

TEMPERANCE LESSON

I Preliminary

1. GOLDEN TEXT: *My son, if sinners entice thee, consent thou not.* — Prov. 1: 10.

2. THE BOOK OF PROVERBS: The Book is a collection of pithy, practical sayings, in poetical form, compiled chiefly by Solomon, but containing supplements added by later hands. The first eight chapters describe Wisdom as the chief good, and commend it to youth. Eleven chapters follow, containing sundry maxims, precepts and admonitions pertaining to human life. Next we have five chapters made up of matter gathered in Hezekiah's time concerning kings and their subjects. Following these are two concluding chapters containing the words of Agur, the words of Lemuel, and the portraiture of a wise woman.

3. HOME READINGS: *Monday* — Prov. 4: 10-19. *Tuesday* — Prov. 13: 5-20. *Wednesday* — Prov. 20: 1-7. *Thursday* — Prov. 1: 7-19. *Friday* — Isa. 5: 11-23. *Saturday* — Gal. 5: 16-26. *Sunday* — Psalm 1.

II Introductory

Our lesson contains a series of affectionate and urgent inculcations addressed to youth as to the right ordering of life. The parent or teacher pleads with the young man not to be heedless, but to "receive" instruction, assuring him that length of days and long life shall be the reward of obedience. Thus far he had been led aright and taught "the way of wisdom." So long as he continues in right paths, he will find safety and enlargement; there will be no obstacles, nothing to trip him up, even though he *runs* in the way of God's commandments. "Instruction" is to be prized, clutched, embraced, as being the very life of the soul. No solicitation to "enter into the path of the wicked" should be yielded to for one moment. The recoil of an upright nature should manifest itself by shunning "the way of evil men" utterly, not lingering near it, but fleeing from it. There is no safety in that path, for wicked men are so bent on evil that they cannot give sleep to their eyes nor slumber to their eyelids unless they have gratified their love of mischief by "causing some to fall." It is their meat and drink to be wicked and violent. Very sharp and clear is the contrast between the paths of the righteous and of the ungodly. Over the one is heaven's own light, growing brighter and brighter with every step; whereas the blackness of darkness rests upon the path of the erring, and pitfalls for unwary feet are laid for their destruction.

III Expository

10. Hear, O my son — the affectionate pleading of age and experience with youth inclined to folly. **Receive my sayings** — accept them, prize them, retain them in memory, translate them into life. **The years of thy life shall be many** — the promise contained in the Fifth Commandment to the truly filial. Vice shortens life; virtue preserves it. Temperance of habit, cheerfulness of temper, obedience to divine law are very favorable to longevity.

Yet no one thinks of measuring life only by days and years. To live long with the constant feeling that life is not worth living, or to live long with the constant apprehension of death, must be counted as a small and empty life. Now it is the chief blessedness in the lot of the children of light that each day is a full, rich day, unmarred by recollections, unshadowed by apprehensions. Each day is distinctly worth living (Horton).

11. I have taught thee . . . I have led thee in right paths (R. V., "paths of uprightness"). — Neither precept nor example is lacking in the case of a youth trained by godly parents. "If in infancy I live with those whose love is wholly centred upon Religion, who cherish her with unaffected ardor and respond to her claims with kindling emotion, I may in after life be seduced from her holy ways awhile, but I am always haunted by the feeling that I have left my first love, I am restless and uneasy until I can win back that 'old bride-look of earlier days'" (Horton).

12. When thou goest . . . not be straitened. — The life of one who chooses right paths is not rigid, dreary, repressed. It is free and joyous. "I will walk at liberty; for I seek thy precepts." There are no uncertainties in it; there need be no perplexities in it. "Thy word is a lamp unto my feet, and a light unto my path." **When thou runnest, thou shalt not stumble.** — The King's highway is cleared and safe. The "race" that is set before the Christian is one from which every obstacle has been removed. "I will run the way of thy commandments when thou shalt enlarge my heart."

13. Take fast hold of instruction . . . . she is thy life. — "Give me understanding and I shall live." "He that *keepeth* My sayings," said Christ, "shall never taste of death." Nothing is so vital, so precious as truth. It is the true nourishment of the soul. It ought to be our constant prayer to be guided "into all truth." For just in so far as we welcome truth, do we truly live. Error and sin are deadly. This teaching may properly be applied to the subject of our lesson. "Instruction" is constantly imparted to our youth in innumerable incidents printed in our daily news sheets concerning the danger of touching alcoholic stimulants. That sort of instruction should be "hid in the heart." So long as it is preserved there a young man is safe from the deterioration of body and mind that invariably results from indulgence.

Our final recommendation is, that every church member should make temperance a part of his daily religion. The bottle is the deadliest foe to Christ in our churches and our communities. A friend of Christ must be the enemy of the bottle. More souls are ruined by the intoxicating cup than by any single vice or error on the globe. Every professed Christian who gives his example to the drinking usages is a partner in the tremendous havoc which these evil customs produce (T. L. Cuyler).

14, 15. Enter not into the path of the wicked. — It may seem inviting, and sinners may entice; the only safety is to keep out of it. They who enter it — who permit themselves to indulge sinful companionships — will find it hard, almost impossible, to abandon it. Especially is this true in respect of intoxicants. "Come and take a drink!" has such a sound of good fellowship in it. A courtesy of this kind, if accepted, must be reciprocated; and if accepted in one case, must be accepted in another — with a constantly-accelerating danger. **Avoid it, pass not by it . . . pass away** (R. V., "pass on"). — Have no compromise, do not yield a hairbreadth. Resolutely turn your back on every seductive influence that would turn you from right paths. Do not linger.

Hon. Chauncey M. Depew, president of the New York Central Railroad Company, in a talk to railroad men, said: "Twenty-five years ago I knew every man, woman and child in Peekskill. And it has been a study with me to mark boys who started in every grade of life with myself, to see what has become of them. I was up last fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers, doctors. *I is remarkable that every one of those that drank is dead; not one living of my age.* Barring a few who were taken off by sickness, *every single one that proved a wreck and wrecked his family did it from rum and no other cause.* Of those who are church-going people, who were steady, industrious, and hard-working men, who were frugal and thrifty, *every one of them, without an exception,* owns the house in which he lives and has something laid by, the interest on which, with his house, would carry him through many a rainy day. When a man becomes debased with gambling, rum, or drink, he doesn't care, all his finer feelings are crowded out" (Quoted by Peloubet).

16, 17. Sleep not except they have done mischief . . . unless they cause some to fall. — How literally true this is! How readily, eagerly, the older corrupt the younger! With what diabolic delight, for instance, will "toughs" make a "fresh" young man drink and drink again, and get uproarious over his silly or conceited behavior. **Eat the bread of wickedness and drink the wine of violence.** — Not only is it the meat and drink of these tempters and corrupters to debase their fellows, but they also make their living by these means — liquor sellers and gamblers by way of specification.

18. The path of the just (R. V., "of the righteous") — the course in life which they choose and pursue. **As the shining light, that shineth more and more.** — "With every step the light broadens, and the air becomes warmer. As the character forms, as the habits become fixed, as the power of resistance increases, a settled strength and a lasting peace gladden the life. The rays of heavenly wisdom not only shine on the face, but suffuse the very texture of the being, so that the whole body is full of light" (Horton).

19. The way of the wicked is as darkness — a declining light. **Know not at what they stumble.** — "The unfortunate child whose infancy was passed in the midst of baleful example, whose heart received no instruction from parents' lips, grows up like one stumbling in the dark, and the darkness deepens as he advances. Observers cannot tell, he himself cannot tell, at what he stumbles. There is the old ingrained vice which comes out again and again after every attempted reformation. There is the old shuffling habit. There is the old unhal-

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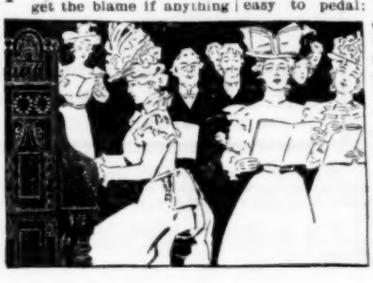

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NOTE: Most church organs have bellows altogether too small. The bellows are the lungs. When too small the organ is short of breath: the organist has to pedal so fast she *gives out.*

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lowed set of the thoughts and the tastes. There is the old incurable phariesism with its tendency to shift all blame on to other people's shoulders. It is like the damp in the walls of an ill-built house" (Horton).

IV Illustrative

1. We believe in temperance in all things; but we also believe that total abstinence is the true temperance in regard to intoxicating liquors. The man who never drinks will never become a drunkard, nor by his example cause another to become a drunkard — that is certain. It is a safe rule for all. It is the only safe rule for many. Men should abstain, not only because there is peril in moderation, but because there is no good reason for indulgence at any time. Nothing is better established than the fact that to produce and maintain the highest physical condition, and to fit men for the utmost endurance of which they are capable, there must be no liquor used. What is true of the body is even more true of the mind. The illusion that made a connection between gin and genius was long ago dispelled. Alcoholic fumes breed instant disorder in the brain. Even the poets who have sung the praises of wine have done their writing with a clear head. They learn from experience that they must sing first and drink afterwards. The rational conclusion is, therefore, the one reached by Colonel Higginson — that as "men are habitually better off without alcoholic stimulants, it is better to go without them all the time."

2. A great step is taken when we have learned to quietly and candidly face this fact. We drink, as a nation, as a society — each of us drinks in public or in private — simply because it is pleasant. It is a habit governed by one supreme and absolute law — *we like it.* We know quite well that alcohol is not a food; that is proved by the most irrefragable scientific evidence; and if in alcoholic drinks there are certain nutritive elements, we could if we chose secure the benefit of them without any admixture of alcohol. We know that in many cases the alcohol is actually deleterious, that it produces specific and very terrible diseases, that it lowers the tone of the whole system and makes us liable to all kinds of secondary troubles. We may urge that alcohol is a medicine; but it is not as a medicine we use it. If a doctor prescribes castor-oil, or quinine, we throw aside the medicine on the first opportunity — often before it has done its work. Alcohol is the only medicine which we continue to take for a lifetime because the doctor has prescribed it for a month. Would it not be better, then, to clear our minds of cant, and set the whole matter on its right basis? Intoxicants are drunk as a form, as the most universal form, of *self indulgence.* In some mysterious way, for some mysterious reasons which we cannot fathom, they gratify an instinctive appetite; they are naturally and generally attractive; they exercise a spell over the physical system (R. F. Horton).

Recognized as a Specific.

Nasal catarrh quickly yields to treatment by Ely's Cream Balm, which is agreeably aromatic. It is received through the nostrils, cleanses and heals the whole surface over which it diffuses itself. Our plan is to give every one a chance to try the merit of Cream Balm for the cure of Catarrh, Hay Fever and Cold in the Head by mailing 10 cents a trial size to test its curative powers. We mail the 50 cent size also and the druggist keeps it. Test it and you are sure to continue the treatment. Relief is immediate and a cure follows. Ely Brothers, 56 Warren Street, New York.

A remedy for Nasal Catarrh which is drying or exciting to the diseased membrane should not be used.

W. F. M. S.

[Continued from page 1450.]

have this raised by the children in shares of $10 each. *Der Frauen Missions Freund*, our German organ, reports 5,952 members and 3,510 subscribers — an increase of 121. The German work extends into nine German Conferences, also Germany and Switzerland; and the *Freund* is the only missionary paper edited by a woman in the German language. The story of Sooboonagam Ammal is now published in German. The report of the Publication committee spoke of the great value of our literature. The *Study* has 24,443 subscribers, and is also published in German. Leaflets, 107,012, with 436,096 pages; new leaflets, 390,100, with 2,981,800 pages.

Mrs. Stevens, of Baltimore, moved, and it was unanimously voted, that the motto used last year, in Denver, be the motto of the W. F. M. S. — "Saved for Service."

A conference on children's work was conducted by Mrs. Lucie F. Harrison in her own inimitable and delightful manner. A conference on young ladies' work was participated in by various workers, including Mrs. C. S. Nutter, of St. Albans, Vt. An interesting discussion on special work was led by Mrs. Huston in open committee.

On Friday evening an informal but delightful reception was tendered to the Society in the church vestry.

On Saturday there was a memorial service — a solemn and beautiful occasion. A deep sense of bereavement was upon all as we realized that during the past year both our foreign and our home work have lost many faithful ones. Those who have been call from labor to reward from the foreign fields are: Miss Lina Schenck of Bulgaria; Miss Phœbe Rowe of India; Miss Maud Simons of Japan; and Miss Mary Hastings of Mexico. Beautiful tributes were paid to the memory of these translated workers. An original poem of great beauty and pathos, on Miss Phœbe Rowe, written by Mrs. Emily Huntington Miller, sounded a responsive chord in all hearts.

Sunday was a grand day in our Society among the many Methodist churches. Twenty-one pulpits were filled by our representatives — acceptably, to judge by the reports given next day. At Roberts Park, in the morning Mrs. Foss presided, and Dr. Goucher gave a glimpse of the awfulness of heathenism as he saw it in India during his recent visit, thrilling all hearts as he described the darkness and hopelessness of the lives of India's women. In the evening the annual report of the secretary, Mrs. J. T. Gracey, was presented, and an inspiring address was made by Mrs. Julia Lore McGrew, formerly our medical missionary in India.

The New York Branch reported that the Folts Mission Institute, of Herkimer, N. Y., by the generosity of Mr. and Mrs. Geo. P. Folts, is offered as a gift to the Woman's Foreign Missionary Society, with a specified sum yearly for its maintenance, and later an endowment will be provided. A committee consisting of Mrs. H. B. Skidmore, Mrs. S. L. Baldwin, Mrs. J. M. Cornell and Miss Allen was appointed to arrange for the transfer. It was voted to receive this magnificent gift, valued at $125,000, with deep gratitude. A minor chord of sadness was mingled with our rejoicing because of the recent death of Mrs. Folts, who did not live to see this, her cherished plan, carried out, as she was summoned to the Master's presence but a few days before the annual meeting of the New York Branch. Some of the workers already in the foreign field are graduates of the Institute, and others are now there being trained to become missionaries.

On Tuesday afternoon the ladies accepted the gracious invitation of Mrs. L. H. Dunning to a reception to the General Executive Committee, its guests and missionaries, at the fine building owned by the Indianapolis Women's Club, the Propylæum.

The next meeting of the Executive Committee will be within the bounds of the Cincinnati Branch.

The committee on Resolutions testified to deep appreciation for the various ways in which the ladies of Indianapolis planned for the details of this session.

The committee on Missionary Candidates recommended the acceptance of the following candidates: Miss Ida S. Robinson, New York Branch; Miss Helen Ingram, Minneapolis Branch; Miss Jennie Moyer, New York Branch; Miss Henrietta Andrews, Des Moines Branch; Dr. Esther Chase, Des Moines Branch; also the following names, which were accepted by the Reference committee in May last: Miss Josephine Mekkelson, who desires to go Africa; Miss Delia Clinton, Miss Kate N. Smith, Miss Edith A. Hemingway, and Miss Charlotte Illingworth; and it was recommended to secure the services of Mrs. Peachy T. Wilson, of Sitapur.

Statistics of missionaries and other agencies at present in the foreign field are: Missionaries, 175, of whom 24 are medical; Bible readers, 700; Bible schools, 63, with 5,000 scholars; day-schools, 454, with 12,000 scholars; training schools, 17, with 350 scholars; orphanages, 12, with 800 orphans; hospitals, 12, in which 60,000 patients were treated last year. Missionaries returned to their fields this year: Miss Delia Fuller and Miss Kate Blair to India, Miss E. Hewett to South America, Miss M. E. Vickery to Italy, Miss Kate Blackburn to Bulgaria, Miss L. Seeds to Japan.

A conference on Young Woman's Work was held, in which representatives from various Branches participated.

On Wednesday afternoon the subject was India, and addresses were delivered by Mrs. Waugh and others.

On Thursday the report of the Finance committee was given, as follows: —

APPROPRIATION FOR 1898.

New England Branch,		$ 34,127
New York	"	60,765
Philadelphia	"	37,000
Baltimore	"	11,507
Cincinnati	"	43,380
Northwestern	"	92,656
Des Moines	"	40,000
Minneapolis	"	10,000
Topeka	"	15,800
Pacific	"	7,500
Columbia River	"	4,000
Total,		$357,165
Advance over 1897,		$22,110

Of the above mentioned $12,000 is to be in special gifts from Northwestern Branch, some of which have already been received.

Greetings were received from the Woman's Boards in session at Springfield and Chicago, to which responses were sent.

Mrs. C. D. Foss was re-elected president, Mrs. J. T. Gracey, secretary, and Mrs. H. B. Skidmore treasurer.

Miss Butcher reported the amount of literature sold during the meeting as $164.10; subscriptions to *Friend*, 22; subscriptions to *Children's Friend*, 17.

A resolution introduced by the Minneapolis Branch to raise $200,000 as a thank-offering in 1900 was adopted. Resolutions introduced by the Finance committee were accepted. At the close, various testimonies were given by the workers as to the value of the meeting to their personal experience, and a prayer of consecration was offered by Mrs. Keen. The meeting adjourned with the benediction by Rev. Charles Tinsley.

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THE CONFERENCES

MAINE CONFERENCE

Portland District

Cornish. — The attendance at social meetings is larger than for many years. The Epworth League is caring for poor children of the town and doing other deeds of mercy and help. Ten persons have been received into full membership this Conference year. Rev. M. B. Greenhalge is in business in this town. He has preached several times at the Congregational church.

Kezar Falls. — The Epworth League has been reorganized with a smaller but more active membership. New lines of work in several departments have been planned for the winter.

Portland, Pine Street. — A large company assembled in the vestries on Monday evening, Oct. 31, to say farewell to Rev. F. C. Rogers and family, who move at once to their new home in Lawrence. Short speeches were made by Rev. Luther Freeman, Messrs. E. S. Everett and C. H. Baker of Chestnut Street, and Rev. H. E. Dunnack of West End. Several fine musical selections were rendered and refreshments served. Mr. Rogers has done faithful and fruitful work at this church and he will be greatly missed. The church never was in a better spiritual condition.

Westbrook. — The pastor, Rev. C. C. Phelan, is taking a short vacation in the Maine woods. He began his extra meetings early in the season, and will renew the fight on his return.

Epworth League. — The district convention was held at Pine Street, Portland, on Thursday, Nov. 3. The attendance was good. More than half the chapters sent delegates. Reports from the churches were very encouraging. Rev. C. L. Banghart, of Oldtown, gave valuable instruction in Junior League work. Rev. Luther Freeman delivered a very fine address in the evening. The following officers were elected: President, Rev. W. F. Holmes; vice-presidents, Mrs. Luther Freeman, Miss Nettie Debeck, Miss Gertrude Davis, Miss Fannie Fernald; secretary, John Palmer; treasurer, W. J. Wier; executive committee, Rev. E. O. Thayer, Rev. H. E. Dunnack, Hon. Ira S. Locke. The Pine Street Chapter entertained very generously.

W. F. M. S. — District conventions were held the last week in October at Eliot and at Congress Street, Portland. Miss Clara Cushman spoke at both places. E. O. T.

Lewiston District

South Paris. — At the quarterly conference, held Oct. 18, it was voted to build a new parsonage. A portion of the fund recently left to the society by William Cushman will be used to meet the expense. A new and commodious home for the pastor will make South Paris one of the pleasantest charges upon the district. The building committee is already looking for a desirable lot, considering plans and specifications, and the work will doubtless begin straightway. The church edifice has recently been painted. Two members have been added to the society.

Yarmouth. — This society will soon occupy one of the most commodious and beautiful edifices within the Conference limits. The feast of dedication will begin about Nov. 18. Efforts are being made to secure a Bishop to preach the dedicatory sermon; but Bishops are not easy to secure, and home talent may have to be utilized. Spiritual interest is good; conversions are frequent; the class-meeting attendance is seldom less than thirty. A large attendance is expected at the dedication.

Bath, Wesley Church. — The new church edifice is well under way, foundations having been laid and the stone work carried up several courses. Rev. and Mrs. J. T. Crosby celebrated their silver wedding on Oct. 18. Twenty-five silver dollars and many no less substantial presents came from the hands of appreciative friends.

Lisbon. — The District Ministerial Association held an interesting service here, Oct. 18-20. Mrs. Jennie Fowler Willing, of New York, preached Monday evening, and again Tuesday evening, with great acceptance. Tuesday morning was given to an animated discussion of the Epworth League, D. B. Holt and C. A. Southard reading essays, and most of the ministers present participating in the discussion that followed. It was thought that the Epworth League is not largely responsible for any declension that may have been suffered in our church life. Tuesday afternoon C. S. Cummings, J. T. Crosby, W. F. Berry and C. F. Parsons discussed but did not wholly solve the problem of the liquor traffic in Maine. Wednesday morning the loss of evangelistic power and methods for its restoration were discussed by W. B. Eldridge, Alex. Hamilton, and J. W. Lewis. The latter presented a remarkable paper. H. L. Williams and T. P. Baker each had a paper upon "The Unsettled Condition of Christian Doctrine." Altogether the meeting was excellent.

Fryeburg. — The preachers on the Upper Saco River held an interesting meeting at Fryeburg Harbor, Oct. 10-12. Rev. Messrs. Holt, Baker, Peare and Barber were the principal speakers. The brethren in this region propose to get together occasionally for social, literary and evangelistic purposes.

Norway. — The shoe business of the town suffers great depression and several of our Methodist people are compelled to seek employment elsewhere. Evangelist Gale is conducting a series of evangelistic meetings in the Congregational church which promises good results for all the churches in the village.

West Durham began extra meetings on Saturday, Oct. 29, Rev. W. E. Purinton, of Bowdoinham, assisting the pastor.

East North Yarmouth has shingled and painted the church edifice and paid bills for the same. Repairs on the interior are next in order. One member was received recently.

Bridgton held a Sunday-school rally on Oct. 30, at which time many roving Sunday-school scholars, the presiding elder included, were "rounded up." The Sunday-school prospers under the efficient leadership of Superintendent Chas. Larrabee. A small school has been maintained at Bridgton Valley during the summer. Ten members have been received into full church membership. The pastor, Rev. D. B. Holt, has made more than two hundred calls, in several instances upon people who had not seen a minister in their home for many years. The Epworth League has already expended $30 in painting the walls of the vestries, and now proposes to seat the large vestry with comfortable opera chairs, in doing which they will doubtless contribute both to the physical comfort and spiritual welfare of Bridgton Methodism.

Naples. — At South Naples 18 persons have been baptized and 4 at Naples Village.

South Waterford and *Sweden.* — School-house meetings have been held frequently during the summer, in different neighborhoods, with better attendance than is secured at the church. New stoves have been purchased for the church at Sweden and the church edifice has been painted. A double coat of paint adorns the parsonage at South Waterford. The Sunday-school has had a prosperous summer, observing Children's day and Harvest day, and intends to keep alive through the winter. Mrs. Flora Sterns, a new accession and still a member of the Congregational Church, is the successful superintendent.

Gorham, N. H. — An enjoyable and successful harvest home supper and concert was given, Oct. 29. Reversing the usual custom, the gentlemen took charge of the tables while the ladies served as ushers. Rev. F. A. Leitch, the pastor, preached a special sermon to the Gorham Lodge of Masons, which was present in a body, Oct. 30. In the evening of the same day was held a missionary meeting, the young people taking part and introducing the audience to the home life of the children of Angola and Uganda. Few societies exhibit so much enterprise and zeal in proportion to numerical strength as is shown by our society at Gorham.

Minot. — The National Fibre Board Co., which has a factory in Minot, has donated a new cabinet organ to our church here. New church hymnals have also been purchased. JUNIOR.

Augusta District

Ministerial Association. — The Association convened in Waterville, Oct. 24-26. The attendance was unusually good, fifteen ministers from the district, besides the presiding elder, being present. The papers were carefully prepared and generally and earnestly discussed. Messrs. Springer and Towle, of the East Maine Conference, looked in upon us, and were welcome guests. Mr.

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While stopping at Colorado Springs trying to regain my failing health and hearing, the result of catarrh and throat affection, I learned of Aerial Medication, which has since done for me what no other treatment could do, although I have had the advantages of the best skill our larger cities afford. The best specialists in Louisville and elsewhere tried to cure me of catarrh, but gave me no relief. I spent thirteen months at Colorado Springs, but gained no benefit until I luckily heard of Aerial Medication. After using it only five days I had a remarkable experience. A bloody discharge passed from my head for two days, and from that time my head was clear and free from pain, the noises grew less intense and soon ceased entirely. My hearing improved so much that I could hear ordinary conversation very well and could hear a watch tick. Within four months from the time I began its use my hearing, which had been failing ten years, was restored, the fearful noises that had made a sweet night's sleep a thing of the past with me disappeared, as did also the severe pain and stopped-up feeling in my head. I feel it my duty to request the publication of this, in order that others may profit by my experience. Miss Helen Tebbs, Cynthiana, Kentucky.

"We take pleasure in recommending Dr. Moore's treatment." — *The Interior*, Chicago.

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For a short time only I agree to send to sufferers from catarrh, deafness, throat and lung diseases, medicines for three months' treatment, free. This will prove that Aerial Medication cures. For symptom form and particulars address J. H. MOORE M. D., D 11 Cincinnati, Ohio.

George E. Whitaker, the assistant publisher of ZION'S HERALD, was heartily welcomed, and presented the claims of the paper not only to the preachers, but to a large congregation. Many of the pastors are doing very faithful work in the interest of the HERALD, and this is also in their own interest and in the interest of the church. Excellent sermons were preached by Revs. T. Whiteside, M. E. King, D. E. Miller, H. L. Nichols and J. E. Clancy. It was a new departure to have a sermon morning, afternoon and evening. Rev. H. S. Ryder, who could not be present, set a good example by sending a well-prepared paper.

The Association was overshadowed with a great sorrow because of the sudden death of Dr. A. F. Chase and Mrs. A. W. Pottle. Mr. Pottle has twice been pastor at Waterville, and also resided there when he was presiding elder of Augusta District. Mrs. Pottle was buried from the church in Waterville on Thursday morning, Oct. 27. Rev. G. D. Lindsay had charge of the service, and was assisted by Dr. Stackpole and Rev. Messrs. Whiteside, King, Pillsbury, and Purinton. Beautiful floral offerings were sent in by their many friends.

Special services were continued through the week excepting Saturday. Sermons were preached by Messrs. Pillsbury, Cummings and Ladd. Generous hospitality was tendered by the pastor and his people, and large congregations attended the various services. Resolutions of sympathy with our afflicted friends were passed, and were published in the local press. The general verdict was that it was one of the most profitable sessions ever held. A. S. L.

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EAST MAINE CONFERENCE

Bangor District

Houlton. — The pastor, Rev. D. B. Phelan, is abundant in effort and is supported by an excellent band of helpers. The parsonage proper has been sold, and another and better building, owned by the society and standing upon the church lot, is to become the parsonage. A new furnace and bath-room are to be added and the whole building put in excellent condition before occupation. The probable outlay will be $300. The church debt, provided for last year, is rapidly melting away. All looks cheery and hopeful.

Hodgdon and *Linneus.* — Rev. J. H. Barker, the pastor, is holding revival meetings, and the prospects are bright for a good work. We spent two evenings with the people and greatly enjoyed it. The finances are in fair condition.

Fort Fairfield. — The parsonage is quite commodious, but none too large for the parson, Rev. E. V. Allen, and his excellent wife since there came to them, two months ago, a splendid little girl baby to match their two-year-old boy. No complaints, no appeals. The work on the charge we consider to be in a prosperous condition General repairs on the church are in contemplation. The pastor has been holding revival meetings, assisted by Rev. D. R. Pierce, with some good results. The services still continue.

Easton. — There are many interesting things to record. A debt secured by mortgage, increased by other demands and aggregating more than $300, has been annoying and burdening this charge for some time. The end of the second quarter of this Conference year witnessed the wiping out of the whole business, and the presiding elder beheld the mortgage go up in smoke while a happy congregation sang, most heartily, the doxology. Mr. Duncan, a near neighbor, has given the trustees a deed of three-quarters of an acre of land for a new parsonage and nearly $500 are secured for the same, which will soon be increased to a thousand, and work will begin. Heartily did the quarterly conference vote that the new building should be named the "Orrin Daggett Memorial M. E. Parsonage," in honor of that grand old veteran who has borne the burden and heat of the day. The presiding elder said amen right out loud. Rev. J. W. Hatch, the pastor, moves things as well as men, and he is happy.

Presque Isle. — Rev. I. G. Cheney is developing this new field. The compensation financially is exceedingly small, but promises much in the future. In a few years this will doubtless be one of our best charges. The pastor is heroic, patient and persevering, and is winning the people. A new chapel is in contemplation at Parker's Siding.

Mapleton. — Rev. M. H. Sipprelle has been doing most excellent work on this charge, but his failing health has culminated in a total collapse of body and mind, and he has left the work for treatment. The conditions are sad, and will command the sympathy of the many friends of the family. He has always been a faithful minister and a pure man, and our hearts ache as we write. We hope to supply this important charge very soon with a good man.

Washburn. — Rev. E. O. Smith, the pastor, has been very ill for several weeks, and hindered in his work; but his efficient helper, Mrs. Smith, has shown her spirit and ability in leading this heroic and loyal people, so things are in good condition, the brethren in excellent spirits, and the pastor is again at the front.

Caribou. — The pastor, Rev. W. A. McGraw, is toiling hard, for this is a large charge with ample territory for two men. We hope he may succeed in so arranging and organizing the work that the results may be greater and the work easier. Finances are in better condition than for years, and we trust the remaining months of this year may witness great improvement. Earl Cranston is the baby's name — a bright boy who gladdens the home; and we trust he may be not only in name, but in honor and blessing, a worthy successor of his prototype.

Limestone. — A happy evening was spent with this happy pastor and people. Things are looking well, and the pastor, Rev. D. R. Pierce, is greatly elated. In quarterly conference it was voted to proceed at once to complete the parsonage.

Mars Hill. — The Aroostook Ministerial Association convened here Oct. 24-26, and was a success, although the weather was not propitious. Nine ministers were present, and others sent greetings and apologies. The preaching, papers and discussions were of excellent quality. Miss Jennie Scott, of Pennsylvania, gave an address on Wednesday evening which was enjoyed very much by a large congregation. Thursday, however, was the day toward which the people were looking with intensest interest, for this was the day on which the pleasant church edifice was to

[Continued on Page 1474.]

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Man in the Light of Evolution. Lectures by John M. Tyler, Professor of Biology at Amherst College. Nov. 5, 12, 19. Dec. 3, 10, 17. Jan. 7, 14, 21, 28.

SECOND COURSE:

The Development of the Brain. Dr. Charles Sedgwick Minot, Professor of Histology and Human Embryology at Harvard Medical School. Feb. 4 and 11.

Adolescense. A Study in Evolution. Dr. E. Stanley Hall, President of Clark University. Feb. 18 and 25.

The Influence of Physical Conditions on the Evolution of Man. Dr. Nathaniel S. Shaler, Professor of Geology at Harvard University, March 4.

Evolution of Government as Illustrated by the Growth of the Modern City. Dr. Albert Shaw, Editor of the *Review of Reviews*. March 11.

Growth and Development in the Spiritual Life of Mankind. Dr. William J. Tucker, President of Dartmouth College. March 18 and 25

Lorimer Hall, Tremont Temple, Saturdays, at 10.30 A. M.

Bibliography, syllabi of the lectures of the second course, and other information, will be furnished later to all in attendance.

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CHURCH BELLS

The General Missionary Committee

[Continued from Page 1461]

receive them and provide "holders up" for them. One presiding elder, after a careful canvass of his district, said that 55 000 were ready to come into the church and be baptized if teachers could be provided for them. And Dr. Parker had stated, in answer to the direct question as to the percentage that could be expected to remain faithful, that of those coming in, as some 226 did that the Bishop had baptized in one day (that is, with some six months' previous training and if they were looked after with fairly intelligent native pastors afterward), ninety-five per cent. of them would continue faithful. When Thoburn was elected Missionary Bishop, you remember he went through our churches, and among other things he said he expected to see the time when 10,000 of the people of India would come into the church in one year; and many of us thought that it was the raving of a fanatic. But we have had two years in the course of which we did baptize 38,219 heathen. If the Committee could give enough to enlarge a little the American force there, and to increase more largely the native force, we would now be having 50,000 baptisms a year there.

Dr. Goucher said that the form of work which Bishop Foss and himself had to present, as distinguished from the work in Europe and that in Africa, might be termed the fruitage. This field of Southern Asia is, as Dr. Curry once said, our greatest mission-field. Forty-six per cent. of all the communicants gathered by the foreign missionary work of the church, all over the world, are in this field. Last year sixty-six per cent. of all the converts of the entire mission field were in this same Southern Asia. Fifty-eight per cent. of all the mission Sunday-schools and eighty-two per cent. of all the scholars are in this field. As to the kind of Christians these people make, Dr. Goucher said he had attended a mela, or camp-meeting, where some of the people had come forty miles that they might attend. He had preached to them, and they had listened with as much intelligence and responsiveness as any congregation he had ever preached to. Afterward a number came forward for baptism, but some they would not allow to be baptized because they had not been under instruction. Certain questions were asked each one with reference to giving up idolatry and also in regard to certain items of morality which they must answer before being baptized. Then they repeated the Creed with great exactness and earnestness, and said they would repeat the 23d Psalm, the Lord's Prayer, and the Ten Commandments, if we desired it. With us here the baptized area is much larger than the spiritual area, but in India the spiritual area is the larger. At a camp-meeting he attended he noted down the experiences as they were given and translated to him by an interpreter. One hundred and eighteen spoke in forty-six minutes. Some of these testimonies were as follows: "I know God has saved me because before God my buying and my selling are honest." "This is always before me; if you are Christ's, walk according to His Spirit." "I was a great sinner, but according to His promise now He is with me all the time." He spoke of two men especially who in their lives and work so illustrated the principles of the Gospel that they have had great success among their own people. One of these is Samuel Tupper, who, he said, had received the third blessing which is so rare—the blessing of common sense. He had conducted himself so wisely that, though he belonged to the scavenger class, he had broken down their prejudice and won their respect, and thus obtained an opportunity to preach the Gospel to those who were of higher caste. The other was Jorden, whose school was so successful that all the students from it passed the government examinations. This made the Brahmins jealous, and they proclaimed that he was of the scavenger class and warned people against him, even putting up placards to that effect. But he kept on his way, and the efforts of the priests only turned attention to the cause of their jealousy—the superiority of his school—and the school had more scholars than ever. He closed his address with an appeal to the Committee to give the slight advance asked for and recommended by the committee of the Board.

Dr. Baldwin then read a letter from Bishop Thoburn calling attention to the reductions that had been made in the last ten years. The efforts of the Board in placing the salaries on a gold basis had been an embarrassment instead of a help. The special gifts to the work in India had largely fallen off, so that a serious debt had grown up, especially in North West India and in Bombay. Attention was called to the striking discrepancies which have long existed in appropriations to the foreign work. The work which had fallen to his lot was sufficient for any three men. He felt that he could not afford the time nor the means to be present at the meeting of the Committee. While recognizing the Philippine Islands as a part of the Malaysian field, he thought it would be madness to begin any work there. If anything is to be done there, it must be by special appropriation.

Bishop Walden moved that the appropriation be $145,000, and Bishop McCabe moved that it be $135,000.

Dr. Buckley thought that India had no cause to complain of this Committee. In the past ten years it had given India $1,216,556—more than one-tenth of all the money appropriated to both foreign and home fields in that time. He favored giving India all we could, but did not see how the money was to be obtained. Bishop Andrews thought as we had given the advance to all the other fields, we ought not to refuse it to India; he thought we ought to agree to the $145,000. Mr. Speare, too, thought in justice to India the recommendation of the committee ought to be adopted as in the case of the other missions. On motion of Mr. Scott the previous question was ordered, and $145,000 were appropriated to Southern Asia, and the question of its distribution was submitted to a committee composed of Bishop Foss, Dr. Goucher and Dr. Leonard.

On motion of Dr. Leonard, Bishop Foss was appointed to prepare a paper to go before the church on "The Foreign Field," Dr. Stuart to prepare a paper on "The Home Field," and Anderson Fowler a paper on "The Obligation of the Church to Support Missions."

On motion of Mr. Dobbins, $10,000 were appropriated to Malaysia.

Washington and New York each invited the Committee to meet there next year, and Washington was selected.

The secretary was directed to send a word of sympathy to Dr. Luke Hitchcock, who is reported to be very ill, and also a word of cheer to Bishop Taylor.

[Concluded next week.]

Notes

— There are nine Methodist churches in Providence — perhaps still too many, although two have united during the year. As a whole they are not as prosperous, aggressive and potential in the community as could be wished — the condition, alas! of Methodism in many cities. At present the churches are well supplied, and the ministers are making a brave and faithful struggle to advance along our characteristic lines of work. Rev. E. C. Bass, D. D., presiding elder of the Providence District, is the local bishop, and is a wise and aggressive leader. There is also a prosperous Deaconess Home in Providence.

— We never enter Mathewson St. Church without a renewed feeling of gratification at the erection of this elegant and convenient structure. It is peculiarly adapted for such meetings. Rev. Dr. M. S. Kaufman has built a monument that will continue to be a wit-

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ness to his wise, patient, persistent and enterprising spirit. What a notable list of pastors this church can show! Here is the list in the order in which they served: William Livesey, David Patten, Robert M. Hatfield, William T. Harlow, Micah J. Talbot, Henry S. White, Frederick Upham, Samuel C. Brown, Sidney Dean, Joseph H. McCarty, Seth Reed, Mark Trafton, Edgar F. Clark, Daniel A. Whedon, Sylvester F. Jones, William F. Whitcher, Jesse Wagner, William T. Worth, Nicholas T. Whitaker, Henry Tuckley, Charles W. Gallagher, Clark Crawford, Matthias S. Kaufman, Samuel M. Dick. The present incumbent, Dr. Dick, is giving excellent satisfaction.

— It would seem odd indeed to visit Mathewson St. Church and not receive the genial, gentlemanly and fraternal welcome of Josiah L. Webster. It is most fitting to have a "Webster Room" in this church. Mathewson Street has just celebrated its semi-centennial, in which anniversary Mr. and Mrs. Webster were accorded a large place, for they remain among the few charter members of this organization.

— Secretary Leonard speaks with great power. He knows what he desires to say; his convictions are based on a tremendous constraint of duty and obligation, and he convinces his hearers because he always carries their confidence in his sincerity and consecration to the great cause which he represents.

— "There is one Bishop who is never wrong," a friend at our side whispered in our ear as Bishop Merrill rose to speak. Grand man! We rejoice to report that he is in comfortable health and is still rendering the church invaluable service. We look to see him guide the Episcopal Board through another quadrennium.

— The editors present are: "Drs. Matthew of the *California Christian Advocate;* D. H. Moore of the *Western;* J. B. Young of the *Central;* A. J. Nast of the *Christliche Apologete;* E. R. Smith of the *Gospel in All Lands;* I. B. Scott of the *Southwestern;* D. D. Thompson of the *Northwestern;* J. M. Buckley and S. J. Herben of the New York *Advocate;* S. W. Thomas of the *Philadelphia Methodist;* C. W. Smith of the *Pittsburg;* J. F. Berry of the *Epworth Herald;* J. T. Gracey of the *Northern.*

— Hon. Alden Speare is recognized as one of the ablest financiers in the Board of Managers. He is thoroughly familiar with every phase of the mission work. He speaks briefly and to the point, and his helpful influence is gratefully appreciated by all.

— Rev. S. L. Baldwin, D. D., is clearly one of the best informed and most valuable representatives and servants of the cause of missions. He spoke frequently, often presenting in a word just the information needed.

— A reception was extended to the General Committee in Mathewson St. Church on Wednesday evening. The crowd was so great that the reception was allowed to assume an informal form. The spacious parlors of the church proved all too small to accommodate those who had assembled to see and talk with the Bishops and the distinguished members of the Committee. The crowd overflowed into the auditorium, the galleries and the rooms below. In the latter, young ladies of the church served refreshments which had been prepared. In odd nooks and corners tall palms nodded, and altogether it was a notable occasion.

— Bishop Walden is very frequently heard in the sessions of the Committee, but usually he has some important facts and data to contribute. He is a striking illustration of the type of usefulness achieved by absolute loyalty to the church and indefatigable industry in making himself the master of every subject committed to him.

— Rev. Dr. C. W. Drees, of South America, was present at the session of the Committee.

— Rev. J. J. Hill, the expert stenographer, who has for several years reported the sessions of the Committee for the Methodist press generally, did the work this year.

— Bishop Foss extolled Bishop Thoburn and his work in the most grateful and enthusiastic terms, and said: "India considers him a veritable prophet sent from God."

— Back of Dr. Homer Eaton, who guards the treasury of the Missionary Society with such conscientious and wise care, we saw other men of other days, equally faithful, absorbed in missions. Who can ever forget the late Dr. Hunt — so gentle, frank and childlike, and yet so firm in his passionate devotion to the interests of the Society? Or the great hearted layman, Phillips, who taught the church that sublimest loyalty and efficiency in this cause may be shown by an unpretentious member of the church?

— Anderson Fowler, of New York, is a notable member of the Committee, a charming illustration of the successful business man who considers himself as only the steward of the manifold mercies of God. By his generous and long-continued benefactions he has made many a mission-field to blossom like the rose.

— Bishop Foss, in his address upon India, commended in strongest terms the successful work of the W. F. M. S. in that land, and then uttered this apostrophe: "O ye elect women of the W. F. M. S., we thank you for your work in that land where only consecrated women can save woman!"

— J. D. Flint, of Fall River, whose quiet beneficence is represented in special gifts for many of our mission-fields, was an interested listener to the discussions.

— Touching and grateful mention was frequently made by the speakers to Dr. Wm. Butler and his great work in India and Mexico. When Bishop Foss, in speaking of India, referred to it in such glowing terms, the audience broke out into hearty applause. We could not become reconciled to the fact that this veteran founder of missions was unable to be present at this meeting.

— Many notable addresses were made, particularly by Bishops Warren, Joyce, and Hartzell, and Dr. S. L. Baldwin; but it is no disparagement to the others to say that the addresses of Bishop Foss and Dr. Goucher upon India most deeply affected the writer. Seldom do men speak with such constraint upon them. India with its peculiar successes, its hopes and its needs, lay upon the hearts of these men as a burden too great to voice. They must speak, and yet they shrank from doing it, lest they should prove unequal to the task of a suitable representation. Who that heard Bishop Foss — so tender, so lucid, and so spiritually convincing — can ever forget India? When he was through, Dr. Goucher — every inch a bishop in all the great qualities of heart and head which stand for the ideal *episcopos* — begged to be excused from speaking, saying that his fellow-traveler to India had covered the whole ground. But the people would not excuse this genuinely modest man; they would hear him, and hear him they did. What an address! "Did not our hearts burn within us as he talked with us by the way?" As he told of the many wonderful trophies of redeeming grace which he saw and heard in that land, of the great cloud of witnesses to the fact that the Gospel is the power of God unto salvation, a peculiar impression came upon the audience. Women and strong men wept, smiled, and in subdued voices expressed their gratitude for what God had wrought.

— Many ministers were visitors at the sessions of the General Missionary Committee meeting. Among the number we noted the following: Revs. C. F. Rice, Springfield; D. H. Ela, Hudson; G. W. Hunt, Attleboro; J. S. Bridgford, Hill's Grove, R. I.; O. A. Farley, Hebronville, R. I.; W. P. Buck, B. F. Simon, and W. A. Luce, Taunton; E. W. Caswell, Norwich, Conn.; L. G. Horton, Willimantic, Conn.; A. Anderson, Fall River; T. J. Everett, New Bedford; E. S. Hammond, Hope, R. I.; C. A. Littlefield, Chelsea; E. C. Bass, S. M. Dick, A. J. Coultas, C. H. Ewer, J. O. Randall, F. L. Streeter, R. Clark, J. A. L. Rich, W. F. Davis, R. C. Miller, C. S. Davis, J. H. Nutting, C. A. Stenhouse, and G. W. Anderson, Providence; J. H. Newland, Central Falls, R. I.; O. S. Baketel, Manchester, N. H.; F. T. Pomeroy, Somerville; C. H. Smith, Phenix, R. I.; W. F. Lawford, Whitinsville; J. W. Smith, Westerly, R. I.; T. M. Hustin (Presbyterian), Whitinsville; W. F. Barr (Presbyterian), Pawtucket, R. I.; E. R. Thorndike, Lynn; A. M. Osgood, Clinton; G. F. Eaton, Cambridge; T. Cherneff Radoslavoff, Bulgaria; Ezra Tinker, Towanda, Pa.; Ambrie Field, East Greenwich, R. I.; C. J. North, New Haven, Conn.; J. S. Wadsworth, South Manchester, Conn.; H. H. Critchlow, North Dighton; J. H. Allen and P. M. Vinton, Newport, R. I.; H. W. Brown, Warren, R. I.; H. D. Robinson, North Easton; J. T. Docking, West Dennis; G. H. Bates, Norwich, Conn.; J. H. Mansfield, Brookline; H. Hanson, Boston; E. W. Goodier, Centreville, R. I.; T. C. Iliff, Utah; O. W. Scott, Brockton; W. E. Kugler, New Bedford; S. T. Patterson, Oneco, R. I.; Jacob Betts, Putnam, Conn.; H. L. Wilson (People's Church), Providence; E. F. Studley, Mansfield; F. D. Blakeslee, East Greenwich; J. F. Cooper, New Bedford; H. B. Cady, Woonsocket; W. H. Butler, Portsmouth, R. I.; M. S. Kaufman, Brockton; G. E. Brightman, Pascoag; C. M. Hall, Everett; F. N. Upham, Dorchester; H. H. Paine, Worcester; R. C. Grose, Bridgewater; J. Pearce, Attawaugan, Conn.; W. Ela, Danielson, Conn.; H. A. Ridgway and L. M. Flocken, Fall River; M. D. Buell, Boston; D. A. Whedon, East Greenwich, R. I.; W. F. Geisler, Foxboro; J. Greer, Dighton; W. I. Haven, Brookline; W. V. Morrison, Bourne; T. Tyrie, St. Johnsbury, Vt.; C. H. Farnsworth, Haverhill; C. W. Holden, Pawtucket, R. I.; J. F. Allen, Leominster.

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The Conferences

[Continued from page 1471.]

be dedicated. But, alas! an awful storm prevailed in the morning. Before evening, however, the clouds cleared away, and a good audience assembled. Rev. H. E. Foss preached eloquently. Rev. G. J. Palmer, the pastor, made a report of the work, its cost, and the amount of the indebtedness. The full amount was raised on the spot and sufficient surplus to warrant the addition of whatever is needed to complete the work. The people appreciate the way in which their pastor heroically and uncompromisingly met and conquered the obstacles in the way. They now have a neat, commodious and pleasant church, conveniently and beautifully located, and promising much to the future. We are sure, also, that pastor and people very soon will rejoice in a gracious outpouring of God's Spirit and the salvation of many souls.

Monticello. — Union meetings are in progress, and an excellent spirit prevails. We expect good results. The pastor, Rev. F. H. Osgood, is busy collecting pledges on church property, and hopes soon to announce all liabilities met. The work goes well.

Moro and *Smyrna.*— A good though stormy Sabbath was passed with this people. Rev. W. F. Campbell is doing a good work and is much beloved.

Corinth. — The Ministerial Association (southern) met here, Oct. 31 and Nov. 1 and 2. Thirteen of the brethren were present and the meetings were all of the first order. Good congregations greeted the brethren at each session, which greatly enhanced the interest. Rev. W. L. Brown and his people vied with each other to make our stay pleasant and profitable.

The second round of calls upon the churches is nearly completed, and the third quarter is upon us. We are greatly delighted with the conditions. The prospects are good. Benevolences are coming. ZION'S HERALD is growing in popularity. Nearly all our pastors are already engaged in revival work. Thousands of souls for Jesus this year on Bangor District! E. H. B.

Rockland District

Randolph. — Before this is in print, the pastor's family will be comfortably quartered in the new parsonage. It is a well-built, two-story house, and finely finished, with a veranda on front and side. The location is sightly and convenient, being only five minutes' walk from church or post office. There is a splendid cellar under the entire building. Four large rooms, a pantry, bathroom and wood-room, are on the main floor, with three fine chambers above. There are three entrances — front, side and rear. The property, which is an ornament to the village, is worth at least $1,800. The prospect is good of payment in full before Thanksgiving. The general interest manifested in this enterprise is a great inspiration to our people. The pastor, Rev. A. H. Hanscom, deserves praise for his wisdom, tact and perseverance. This beautiful house meets a long-felt need in this attractive charge.

Woolwich. — An official member recently remarked, "We all like Mr. Dunnack, but we think he pushes ZION'S HERALD a little too hard." We trust the brother will read this as a regular subscriber. We need more pushers. All goes well on this charge.

North Whitefield. — Thirty-five persons were present at quarterly-meeting. The collection for the presiding elder amounted to 65 cents — a "fair compensation" for a drive of twenty-five miles in the mud. Some people wonder the Gospel does not triumph in such places. Would not the old Jewish law of tithing help them?

Georgetown and *Arrowsic.* — One has been baptized and 4 received to membership. Revival services are being held. Sixty dollars have been raised to paint the church at Riggsville. Pastor Smith rejoices in fruit, and is in labors abundant.

Dresden. — Revival meetings are being held here. The pastor is assisted by Evangelist Munroe. A good interest prevails and there have been some conversions. W. W. O.

NEW HAMPSHIRE CONFERENCE

Manchester District

Manchester. — The churches are being organized for revival. Pastor Dorion, of St. Jean's, began with a week's campaign, calling the resident Methodist pastors to his aid; and Pastor Dockrill at First Church is now so engaged.

Henniker. — Work here is being pressed by the faithful pastor, who is earnestly seeking funds with which to strengthen and make secure the old bell-tower and to put in a metallic ceiling in place of the broken and falling plaster.

Hillsboro Bridge and *Centre* are pushing for spiritual victories. Pastor Simpson reports the Bridge as having paid $130 on account of the $1,700 debt, and some of the good folks think it will be possible to buy or build a comfortable parsonage soon at such rates that the rental now paid would in a few years liquidate the construction account.

Enfield. — Pastor Prosser, much to the grief of his people, has announced his departure to Western Pennsylvania to enter a pastorate there. The presiding elder has appointed Rev. J. E. Montgomery, of Manchester, as pastoral supply. He will immediately move into the parsonage at Enfield and take up the work of that charge. It may be that a student will be found to give Enfield Centre such service as they will want for the rest of the Conference year.

Canaan St. — By the help of the summer people a plan is being carried out for improvement of both church and parsonage. The auditorium is being wainscoted to half the height of the windows, and a very handsome steel ceiling is going in. Money to pay for the same has been secured by the kind assistance of Judges Chase and Blodgett of New Hampshire, and Blodgett, Hammond, and others of Massachusetts.

Derry, St. Luke's, is pushing a revival campaign with the help of Revs. J. T. Hooper, G. A. McLucas, E. Blake and Frank Hooper, under direction of Pastor H. E. Allen.

Derry, First Church. — Sunday morning, Oct. 30, this church observed Veterans' day, emphasizing righteousness as the way to glory's crown for the hoary head. In the evening Pastor J. W. Adams declared the need for and way to good government by showing what we should do with the saloon because of what it is and what it does. October 23, after an encouraging sermon to young Christians, the pastor received 5 into full connection with the church.

East Deering. — An effort has been made for special meetings looking in the direction of revival, but it appears likely that until the people get moved nearer to the church most of such work must be done by house-to-house visitation in this town.

East Manchester. — Rev. A. C. Coult has been able to attend and take some part in all the special revival meetings during the last week, and on last Saturday took a carriage ride to Bow to visit a sick relative, returning to attend both morning and evening Sabbath service and Sunday-school. He also entertained the presiding elder royally, going out on Monday to make several calls with him. Rev. I. Taggart, also, still keeps the Gospel bow well strung, and does not lose an opportunity for testimony or exhortation to pass unimproved. Well may Pastor Dockrill rejoice in the the presence of these brethren beloved!

Personal. — Mrs. Rev. W. A. Hudson, of East Lempster, is very sick, unable to leave her bed. By suggestion of Pastors Deetz and Tasker, the good people of Newport and Sunapee are giving generous assistance to this distressed family, as is also the worthy physician, who renders much gratuitous service here, as is characteristic of the profession.

We are all glad to learn of the deliverance wrought at last from the almost immortal missionary debt incubus, and that our district was on hand to do its part in "clearing the yard." SIRRON.

Dover District

East Hampstead. — Congregations are large. Special meetings have been held. Several have

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started for the kingdom. When the shoe shop in Exeter shuts down for a week Rev. L. N. Fogg gives time and heart to church work in East Hampstead and the home church has a goodly number who delight to help him. "A strike" for the Lord tells in a godly way.

Auburn. — The Sabbath-school is taking on new life. At *Chester* there are signs of revival. The pastor, Rev. Frank Hooper, is encouraged. He and Rev. J. T. Hooper have been helping Rev. H. E. Allen in a blessed revival work in Derry.

West Hampstead. — This little church has lost a valuable worker in the removal of the pastor's daughter, Mary Knott, by marriage, to a Congregational parsonage in West Hartford, Vt. The happy man is Rev. Mr. Saltmarsh. Denominational and state lines are not very formidable in these days.

Hampton. — Revival meetings were held for several weeks in this place under the direction of Rev. G. H. Clark, assisted by Rev. Mr. Bell, of Newington, Rev. L. N. Fogg, of Exeter, and Miss Switzer, of Boston. Valuable assistance was given by lay-workers from Exeter and Portsmouth. Good spiritual results are reported. The pastor, Rev. J. N. Bradford, states that there is a general religious quickening in all departments of church work.

Moultonville. — Two candidates were baptized by the presiding elder, Oct. 30. Several have recently started in the new life. Capt. Hayes and Sister Libbey were with the pastor, Rev. A. M. Markey, several weeks.

Tuftonboro is looking for "more light," but only the gray twilight as yet appears. May it be the twilight of the rising, not of the setting, sun!

Lawrence, First Church. — Rev. F. C. Rogers has been transferred from the Maine to the New Hampshire Conference by Bishop Mallalieu and stationed at this church. A very delightful reception was given him in the church parlors, Wednesday evening, Nov. 9. Brief addresses were given by Rev. G. M. Curl, Rev. Dr. Parshley, Dean Webster, Rev. J. E. Robins, and Rev. F. C. Rogers. Rev. G. W. Norris and wife were present, but slipped out before the speaking. Refreshments were served. It was a delightful evening. Mr. Rogers has made a fine impression, and the outlook is most hopeful.

Portsmouth. — Miss Mary Esther Parry, a long-time member of this church, with a summer home at Hedding Camp-ground, died very suddenly of heart disease in Laconia, Tuesday evening, Nov. 8, while on her way to church with the pastor. The funeral was held in the Methodist Church at Portsmouth on Friday afternoon, Rev. Wm. Warren, Rev. A. L. Smith, and Rev. J. E. Robins officiating. Miss Parry had just returned from the Woman's Foreign Missionary Society meeting at St. Albans. The Missionary Society and Methodism have lost a genuine friend.

Lawrence, Garden St. — Some $200 have been expended by the Epworth League and Ladies' Society in improvements on the League room and chapel. Rev. G. M. Curl is on a brief trip to his old home in Iowa.

Exeter. — This church is a perfect hive of active workers. Its members feast upon the honey of the Word and grow strong in service. These bees of love have no sting for aught but sin, but woe be unto evil-doers.

The Preachers' Meeting, held with this church, Oct. 31 and Nov. 1, was a great occasion. The opening sermon by Rev. C. J. Fowler was mighty under God, and the power came down, thrilling all hearts. EMERSON.

N. E. SOUTHERN CONFERENCE

[Rev. W. J. Yates having resigned as correspondent from Norwich District, Rev. F. C. Baker, of Burnside, has been chosen to fill the vacancy.]

Norwich District

District Epworth League. — The ninth annual convention of the Norwich District Epworth League was held with Taber Chapter of South Manchester, on Wednesday, Oct. 26. The rain fell in copious showers throughout the day; but this did not dampen the ardor of the enthusiastic Epworthians. The successful administration of President George W. Guard, of New London, was most fittingly recognized by his re-election. Rev. F. W. Coleman lifted his audience Christward in a spiritually helpful address on "Look Up." A paper written by Miss M. N. Foster, of Wapping, and read by her brother, set before us most vividly our chief work — to "Lift Up." Mrs. John McPherson, of Rockville, was particularly happy and pointed in her treatment of the important topic, "Pay Up." Rev. H. Welch, of Middletown, carried us backward in thought and forward in inspiration by his graphic presentation of "The Old Methodism and the New." The evening service, in Cheeney Hall, was favored with the presence of Bishop Ninde, who delivered the address and installed the newly elected officers. Willimantic Chapter invites the convention of 1899 to the hospitality of the "Thread City." The reports from the chapters showed the League work of the district to be in a fairly prosperous condition, with room for improvement.

Ministerial Association. — The autumnal meeting was held at Stafford Springs, Oct. 31 and Nov. 1. The weather was perfect, and the generous hospitality of the entertaining church and pastor was all that could be desired. W. C. Newell gave a very thoughtful, thorough and appreciative review of "The Pathway of Divine Light," the manuscript of a work into the preparation of which Rev. J. H. Sherman, a superannuated member of our Conference, has put the ripe thought, careful study and consecrated experience of his life. The brethren expressed their appreciation by special resolution. "The Four Choice Books of My Library," was a fruitful topic discussed in brief remarks by all the ministers present. The sermon of Monday evening was preached by F. C. Baker, from Luke 16: 9. "The Book of Job as Literature," was the subject of a scholarly essay by F. W. Coleman. The burning question of amusements was ably discussed, *pro* and *con*, in the debated topic, "Does Our Ethical Legislation Need Amendment?" George E. Brightman took the affirmative and Walter J. Yates the negative. Mr. George E. Whitaker, assistant publisher of ZION'S HERALD, was present and made a happy impression as he laid the advantages and claims of the oldest Methodist paper upon the heart and conscience of the preachers. A resolution was passed pledging continued loyalty and support to *our own paper*. Presiding Elder Bates read a most interesting paper on "The Music of the Pilgrims," and a selection of the music was rendered by the choir and ministers. Bishop Mallalieu was present, and addressed the meeting Tuesday afternoon. In the evening he preached grandly to a large audience, unfolding with great force and unction John 14: 1-4.

Deaconess Work. — Miss Margaret E. Todd, superintendent of the Providence Deaconess Home, has been in our neighborhood, speaking in the interest of that most Christlike mission. She is always a welcome visitor, and never fails to interest and inspire the people to better service.

Crystal Lake. — Sunday, Nov. 6, marked the formal re-opening of this church after extensive improvements. Rev. W. J. Yates, of Rockville, preached an appropriate and helpful sermon from Eph. 2: 20-22. Excellent music was furnished by a special choir under direction of E. H. Dimock. The church now presents a most attractive appearance. It has been newly painted outside and inside, the walls covered with rich paper, the ceiling beautifully finished with gypsine, new carpet on the floor, and two new stoves. The harmonious blending of colors from floor to ceiling produces a very pleasing effect. The entire cost, $314, is all provided for; and the faithful band of Christian workers who have labored and sacrificed for this happy result are full of hopefulness and courage for the future.

Eastford. — Rev. R. Knowles and his people are rejoicing together over the recent conversion of a number of souls; there is a good healthy interest and the outlook is very hopeful.

Old Folks' Day. — Many of the churches have

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VERMONT CONFERENCE

St. Johnsbury District

Barre. — The work at this place moves. One was received on probation, 1 baptized, 10 received into full membership, and 7 by letter, Nov. 6. Several are beginning the new life and testify to the power of Christ to save. Meetings are held every night. The mid-year printed statement of the treasurer shows receipts of a little over $1,000 for the six months with present liabilities of $400 and an estimated demand of $800 for the balance of the year, leaving $1,200 yet to be provided. Rev. A. E. Atwater marshals the forces.

Danville thrives, and would be glad to retain their pastor beyond the five years' limit. All benevolent apportionments were met at a stroke, Sunday, Nov. 6. The present pastor, Rev. F. E. Currier, has received into the church during his pastorate nearly as many as the average membership of Vermont churches — 87.

Plainfield. — The veteran Dr. Cooper is still pushing matters at this place. They have lately secured sewerage for the church, with an abundant water supply, and in all lines the work is healthy. The oldest member on the charge is the writer's mother, who will be ninety in a few days, yet has comfortable health and good mind action.

Marshfield. — Rev. S. G. Lewis, pastor at Marshfield, begins special services soon, to continue several weeks. Rev. J. A. Dixon and other neighboring clergymen will aid him. His pastorate marks an epoch in Marshfield Methodism.

J. O. S.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — Monday, Nov. 14, Mrs. Hartzell, wife of the Bishop, gave a delightful and inspiring address upon Africa. A marked spiritual impression was made. Next Monday, Nov. 21, Dr. James Mudge will speak upon "The Power, Potency and Personality of Browning."

South District

Swedish Tabernacle, Boston. — Sunday, Nov. 6, 5 new members were received, after which the communion service was held. The Tabernacle has been crowded every Sunday evening during the last month, and many have been converted. Within two months 32 additions have been made. Rev. H. Hanson is pastor.

Bethany Church, Roslindale. — The services connected with the administration of the sacrament on Sunday, Nov. 6, were made of special interest by the baptism of 2 adults and the reception of 10 persons from probation into full membership, and 4 by letter. The outlook for continued progress in this society was never fuller of hope than at present. Rev. A. H. Nazarian, pastor.

Forest Hills. — This vigorous church celebrated its fifth anniversary, Sunday, Oct. 30, with special services, at which, in the order named, Revs. John Galbraith, F. N. Upham and A. H. Nazarian were the preachers. A lot costing $2,500 has been bought and paid for, and about $1,000 are in plain sight towards a new church. Rev. Geo. B. Dean, pastor.

St. Andrew's, Jamaica Plain. — Sunday, Nov. 6, 8 persons were received from probation, 4 on probation, and 4 by letter. Repairs have been made on the church, and a new parsonage is in contemplation. The pastor, Rev. H. P. Rankin, is holding special services, with Miss Frost and Miss Simpson as helpers.

Highlandville. — Special services beginning Nov. 8, and continuing nightly, Saturdays alone excepted, are being conducted by the pastor, Rev. J. H. Tompson, assisted by pastors of Boston and vicinity. The time seems ripe for a spiritual work. U.

Worcester, Coral St. — The revival services here are progressing, and will be continued another week.

Laurel St. — Extensive preparations are making for the annual fair to be held in Washburn Hall next month. The most novel treat for Sunday-school pupils was recently given those of this church by Mrs. Charles A. Richardson, who gave them a trolley ride through Shrewsbury, Northboro, to Westboro and return. Is not this an improvement on the regular hot midsummer railroad trip to a pond, with accompanying picnic?

Swedish. — The girls, some sixteen in number, of Mrs. P. E. Strom's Sunday-school class, in Quinsigamond, have organized a literary society. This is a decided step forward. Rev. Nils Eagle is preaching to full houses, as he deserves. His three years here have been fraught with good to all concerned.

Grace. — Efforts are put forth here, also, in behalf of a fair to be held in the vestry next week. Mrs. Romanzo Thayer recently entertained the Sterling Aid Society. The long-delayed anniversary of the League came on Nov. 1, and was a success. In addition to the excellent supper there was a grand discourse by Dr. John Galbraith, who was the pastor when the organization was formed ten years ago. His old friends were glad to see and hear him again. He is ever sure of a welcome here.

Trinity. — The lecture of Leon Vincent was given on a terribly rainy night. Those who went, however, were amply repaid. He talked of Anthony Trollope and Charles Reade. Mrs. Dr. Warner entertained the Woman's Foreign Missionary auxiliary at her home, and made the time pass all too quickly with pictures and curios illustrating some of the extensive trips that she and Dr. Warner have taken. They have lingered long in foreign parts. Miss Bertha Houghton gave chapter eight of the serial story, and Mrs. H. E. Wiley had charge of the music. The Corps of Cadets that has been a feature of church life here for several years, on account of some dissatisfaction have severed their connection and have joined Grace. As many of the boys are not members of the church, this measure is not so difficult as it might seem at first. Still it does give them a sort of Dugald Dalgetty appearance, as though their arms were at the disposal of those who would pay the most. The first public meeting of the Men's Union came off, Nov. 1, with a house full and an excellent banquet. President Greene presided as only he can preside, and introduced his speakers most happily. The similar unions of other churches were represented by their respective presidents, who responded in a manner to awaken enthusiasm in all who heard. They were Peacock, Hildreth and Dickson, of Main St. Baptist, Piedmont and Pilgrim, respectively. President Alfred S. Roe, of the Y. M. C. A., spoke of the duty of the church toward that organization, and Pastor King closed the speaking with an effective address on the place of men in the church management. Recording Steward Clark of the official board read the resolutions recently adopted on the removal of W. B. Fay to California. They were unanimously accepted by a rising vote. Not only Trinity, but Methodism throughout Worcester, and the city itself, are heavy losers through the departure of our brother. Rev. A. P. Sharp, of Marlboro, has recently told Trinity people of his adventures in the itinerant field years ago in the wild West. It was an interesting narrative, and it would do the hearts of all Methodists good to hear the story. The meeting of the Woman's Home Missionary Society at the residence of Mrs. A. B F. Kinney was more than usually interesting in that all who attended had an opportunity to inspect the trophies of the chase with which this house abounds. Indeed, Mr. Kinney has just come home from a prolonged stay in Maine with the skin, hoofs and head of the largest moose of the season. He also brought the most edible portions of the animal, and with the same made happy many of his friends.

Webster Square. — At the suggestion of the pastor, Rev. L. W. Adams, a series of Sunday-school socials, to be held quarterly, was commenced six months ago. The second in the series was recently given. Invitations were sent to the parents of every scholar, and they and the scholars were the guests of the evening. A novel feature of this social was the combining of the harvest concert with the social. The vestries were prettily trimmed for the occasion with autumn leaves, harvest fruits, etc. A bountiful supply of cake and cocoa was served during the evening. The Worcester Circuit League meeting was also held in this church. A large audience was present, representing many of the suburban churches. A vacation social was held in the vestries for an hour, when the company adjourned to the audience-room, where an old-fashioned love-feast was held, presided over by Rev. G. W. King, pastor of Trinity Church. The Circuit banner came into the hands of the Webster Square League as having the largest number present. QUIS.

North District

Marlboro. — At the recent quarterly conference the condition of the church was found most satisfactory, and the official board showed their appreciation of the pastor, Rev. A. P. Sharp, by voting unanimously for his return for the fourth year.

Trinity, Charlestown. — Sunday, Nov. 6, 10 persons were received into the church — 6 by letter, 2 on profession of faith, and 2 on probation. One person was baptized. Sunday evening preaching services have been resumed, and a large congregation listened, the first Sunday evening of the month, to addresses by Bishop Warren (a former pastor of Trinity) and Dr. Manley S. Hard. The wisdom of uniting the two societies already appears in larger congregations and a more hopeful and vigorous prosecution of the work. Revs. R. F. Holway and N. B. Fisk, pastors.

Leominster. — A four weeks' series of evangelistic meetings in charge of the pastor, Rev. J. F. Allen, assisted by Rev. Mr. Folsom and wife, was brought to a close on Sunday evening, Nov. 6, by a love-feast in which 125 testimonies were given. The meetings throughout were very interesting and helpful.

St. Paul's, Lowell. — Sunday, Nov. 6, 5 were received on probation and 5 by letter. Bishop Walden was an inspiration in the revival service Sunday evening, preaching a very helpful and

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appropriate sermon and participating in the after-meeting. The revival services conducted by Pastor Staples continue very auspiciously, with several very clear conversions.

East District

Lynn, St. Paul's. — Nov. 13, 10 were received into the church by letter, and 78 joined on probation. Since Sept. 1, eighty new members have been added to the Sunday-school. All this is the result of systematic and persistent effort on the part of the pastor, Rev. T. C. Watkins, D. D., and his people. All the public services are largely attended, and a revival interest still prevails.

U.

West District

Holyoke, Appleton St. — On Sunday, Nov. 6, the pastor, Rev. H. L. Wriston, baptized 3 adults; 5 were received on probation, 14 into full membership from probation, and 6 into full membership by letter. A revival spirit pervades the church. On five Sunday evenings, beginning Nov. 13, the pastor preaches a series of sermons on "Historic Revivals" — those under Gideon, Samuel, Asa, Hezekiah, Josiah; and follows these by one on "Steps to a Revival."

Greenfield. — Rev. W. C. Townsend publishes a semi-annual — the *Greenfield Church Review*. The October issue, just out, contains pictures of edifices occupied by the various churches in the town. Among these is a German M. E. Church, connected with the East German Conference. On Oct. 30 Pastor Townsend held special services in honor of Co. L, Second Regiment, U. S. V., preaching from Jeremiah 47: 6. One of the hymns was written by himself, and entitled "The Soldiers' Welcome," the music being written by his daughter, Miss Ella L. Townsend.

East Longmeadow. — A goodly degree of prosperity is attending the united efforts of this loyal people. On the evening of Oct. 25 the Ladies' Aid Society held a "thank-offering festival" in the town hall, which netted them about $95. Sunday, Oct. 30, was a day of rejoicing. In the morning 1 was received on probation, and 3 were baptized by Rev. M. F. Bridgham, of the East Maine Conference, brother of the pastor, who also preached in the evening a very helpful, inspiring and searching sermon on the evidences of Christianity.

Feeding Hills. — This charge is reported as well up with Canadian Methodism and following in the footsteps of primitive Methodism so far as the class-meeting is concerned. The class-meeting attendance is large and the spiritual interest excellent; several come two and a half miles each week in order to attend. The pastor, Rev. G. W. Crosby, believing that the class-meeting interest gages the efficiency of the church, does not sympathize with any tendency to relegate it to a subordinate place. Other pastors would do well to rake over the class-meeting coals as a means of starting the revival fire.

H.

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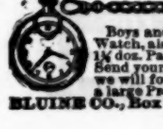

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CHURCH REGISTER

HERALD CALENDAR

National City Evangelization Union, Nov. 17-20
Concord Dist. Min. Asso. Mid-year Meeting at Franklin Falls, N. H., Nov. 29, 30

POST-OFFICE ADDRESS

Rev. F. C. Rogers, 329 Haverhill St., Lawrence, Mass.

ALPHA CHAPTER. — Regular monthly meeting at Hotel Bellevue, Monday, Nov. 21. Luncheon (European plan) at 12 30 p. m. Paper at 1.30 by Rev. A. P. Sharp, on "The Bible as Modified in its Make-up by Noteworthy External Influences."

J. P. KENNEDY, Sec.

MARRIAGES

PORTER — COLBY — In Merrimacport, Mass., Nov. 2, by Rev. W. J. Atkinson, Joseph W. Porter and Carrie B. Colby, both of Merrimac.

BAILEY — COLLINS — In East Pepperell, Mass., Nov. 1, by Rev. C. H. Hannaford, Frank H. Bailey and Georgie M. Collins, both of Nashua, N. H.

HILL — M'CLEAN — In Charlestown, Oct. 24, by Rev. R. F. Holway, Leroy Hill and Lillian M'Clean, both of Boston.

GRACE — WELCH — Oct 25, by the same, John M. Grace, of Somerville, and Rebecca M. Welch, of Boston.

DEACON — CUMMINGS — Nov. 9 by the same, Wm. F. Deacon, of Everett, and Claudia Cummings, daughter of the late Rev. James J. Cummings, of the Vermont Conference, and granddaughter of the late Rev J. Fairbanks, of the Maine Conference.

HUTCHINSON — PHERSON — In Plainville, Mass., Oct. 26, by Rev. F. J. Hale, Joseph T. Hutchinson, Jr., of Franklin, and Florence M. Pherson, of Plainville.

NORRAD — SPRAGUE — In Old Orchard, Me., Nov. 5, by Rev. F. Grover nor, Williford M. Norrad, of Old Orchard, and Marion Sprague, of Bangor.

BOARD OF EDUCATION. — The annual meeting of the Board of Education of the Methodist Episcopal Church will be held at the office of the Board, 150 Fifth Ave., New York city, on Wednesday, Dec. 7, at 2 p. m. CHARLES H. PAYNE, Cor. Sec.

STUDENT VOLUNTEERS. — A grand Missionary Rally of the Young People's Societies of Boston will be held in First Church, Temple St., Saturday, Nov. 19. Sessions at 10, 2 30, and 7.15. The strongest speakers of all evangelical denominations will participate. A large representation of Epworthians is expected.

W. E. WITTER,
FRED GILBERT,
E. B. LAVALETTE.

LADIES' AID UNION. — The Methodist Ladies' Aid Union will hold their semi-annual meeting at Mt. Bellingham Church, Chelsea, Nov. 18. Sessions at 10 and 2. An interesting program has been prepared, and a cordial invitation is extended to all ladies of our church at large. Basket lunch.

Mrs. F. B. HAWLEY, Sec.

ITALY (Lombardy)

The people of Lombardy, one of the northern divisions of Italy, are very different from the Italians of the South. Their part of the country was once inhabited by the Longabardi, or Longbeards, from the North, who, uniting with the Italians, formed a people now possessing typical Italian grace and beauty, combined with the vigor and perseverance of the Germanic tribes.

In this division of Italy, famous for its well cultivated land, the mulberry, grape and chestnut are successfully grown, and much silk and wine are produced.

The Singer Sewing-Machine is almost universally in use by the thrifty people of Lombardy because of the simplicity of its mechanism, as well as the Company's liberal policy with its customers.

The photograph reproduced on another page shows an excellent type of Lombardy woman seated at a Singer Sewing-Machine. Her costume, much more quiet in tone and simple in design than that worn by Italian women of the South, is peculiar only in the shape and trimming of a bonnet which, set far back on the head, frames her face, and brings her strongly-marked features into bold relief.

Say "No," when a dealer offers you a substitute for Hood's Sarsaparilla. There is nothing "just as good." Get only Hood's.

Mechanics Fair Soon to Close

ONLY THREE MORE WEEKS IN WHICH TO VISIT THIS SPLENDID EXHIBITION

The closing days of the Mechanics Fair, with its multitude of interesting and instructive exhibits, are drawing near, and but three weeks now remain in which to take advantage of what is literally a "two dollar show for a quarter," as one delighted visitor has characterized it. There are over 350 individual exhibits, the mammoth building being filled to overflowing with so many novelties and attractions that a whole day can be spent without seeing all. Reeves' celebrated American Band of Providence, with Mr. B. R. Church, the eminent cornet soloist, and Mr. Spary, the famous trombone soloist, furnish enjoyable music day and evening, and the Cambridge Manual Training School Band gives delightful concerts every Saturday. In the Domestic Science Department there are daily programs of special interest to housekeepers under the able management of Mrs. Marion A. MacBride, founder of the International Woman's Press Association and National Superintendent of the Domestic Science Department of the W. C. T. U. In the Historical and Patriotic Department there are enjoyable features of daily entertainment under the direction of Mrs. Sara White Lee, Honorary Vice President-General of the General Society of the U. S. Daughters of 1812, and who is a well-known authority in historic and patriotic matters. Mrs. Lee is also in charge of a splendid collection of valuable relics, which are on exhibition at the Fair, many of them of great historic interest.

The progress of mechanic, electric and engineering arts is exemplified by working exhibits, many of them never before shown in public; and all these, with the Japanese tea garden, the artificial daylight parlor, the electric tableaux, the wireless telegraphy demonstrations, the wonderful X-rays, and a host of other features comprise what is, in the language of the *Boston Herald*, "by far the best exhibition ever given in Boston." Many of the exhibits, it is safe to say, will never again be gotten together under one roof, and those who fail to visit the Fair will miss the opportunity of a lifetime. The exhibition will positively close Dec. 3.

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OBITUARIES

I cannot say, and I will not say
That he is dead. He is just away.

Think of him passing on, as dear
In the love of There as the love of Here;
Think of him still as the same. I say:
He is not dead — he is just away!

— *James Whitcomb Riley.*

Hobbs. — Caroline Frances Buker Hobbs was born in Bowdoin, Me., Feb. 3, 1826, and died in Milo, Me., Jan. 13, 1898.

She was married to Samuel H. Hobbs, of Milo, Oct. 23, 1842, since which time they have resided there. Five children were born to them. Two died in childhood. The aged husband and three daughters — Mrs. J. W. Monroe, Mrs. B. F. Boody, and Mrs. J. L. Martin — survive her.

In youth she became a devoted Christian, and for fifty years was a faithful member of the Methodist Episcopal Church in Milo, and during all the years of her later life was a constant reader of ZION'S HERALD. The class-meeting was held in her home for twenty years. She taught her children the Christian way, and in these years they have not forgotten her lessons from the Bible which, in her last days, unable to read, she pressed to her heart. She was ready for the summons of God and went to her eternal home with joy. W. H. PATTEN.

Laidlaw. — Adam Laidlaw, a good man and a faithful member of the Parkman Street Church, Boston, after a short but painful illness passed from labor to reward, July 21, 1898.

Mr. Laidlaw was born in Halifax nearly fifty years ago, and had been in Boston about twenty-five years. At his old home he was an interested worker in the Presbyterian Church, but after coming here and passing through various afflictions he became somewhat careless of religious things and for a time attended but little. At length, during the pastorate of Rev. Wm. Full, and while some revival meetings were in progress, at the invitation of the good woman who now mourns the loss of her husband, he sought again and found the pearl of great price. The years since then have been filled with earnest devotion and quiet but persistent effort in the Master's work, although interrupted by feeble and failing health.

S. C. C.

Cushman. — Julius A. Cushman was born Jan. 4, 1821, and died in Ware, Mass., Sept. 12, 1898, aged 77 years.

Mr. Cushman was converted early in life and united, in company with his wife, with the Methodist Episcopal Church at Chicopee Falls. For over fifty years he had been an acceptable member of the Methodist Church in Ware, holding the office of steward during many of those years.

In 1861 he enlisted, and for three years served his country faithfully, receiving a severe wound in battle a few weeks before his discharge. For twenty years he was night watchman for the Otis Manufacturing Company. Modest and retiring in his nature, he did not push himself into notice, but was always faithful to his church and a real help in many ways to his pastor. He was a man of sterling integrity and uprightness of character and life, of a happy disposition, and a great favorite among the young.

His last illness was of short duration and exceedingly painful. He bore up amid it all with wonderful fortitude and patience, never complaining, but often wishing the Master to come. At last he passed quietly away like one falling asleep.

His funeral took place in the Methodist church, and was conducted by his pastor. The Grand Army, Sons of Veterans, and Ladies' Relief Corps attended in a body, with many friends and neighbors. The Grand Army took charge of the services at the grave. Truly, a good and noble man has gone from us to the city of light.

J. W. FULTON.

Cushman. — Mrs. Ella E., wife of Julius A. Cushman, of Ware, Mass., was born in Athens, Vt., Aug. 5, 1817, and died in Ware, March 28, 1897, in her 80th year.

Surrounded with religious influence, she united with the Methodist Episcopal Church in Chicopee Falls in early life. A little later she came to Ware, and her membership was transferred to the church here, where for over fifty years she has been a faithful member. She was married, Oct. 2, 1842, to Julius A. Cushman, with whom she lived happily until her departure from this world. Of several children two remain to mourn their loss. She was in many respects a model Christian, gentle in her home and devoted to her family.

During the last ten years of her life she was in feeble health, but faithful in her duties to her church. Her last sickness, though severe, was borne with Christian fortitude. At last she passed away quietly to her heavenly home. J. W. FULTON.

Martin. — Mrs. Susan L. Martin, M. D., wife of Rev. N. H. Martin, an honored superannuated member of the New England Conference, was born in Rindge, N. H., Aug. 4, 1831, and died in Marlboro, Mass., July 28, 1898, aged 67 years.

Her parents, John P. and Susannah A. Symonds, gave her an excellent Christian training and good school advantages. Their efforts in both directions bore excellent fruit, for their daughter while still a girl found peace in Jesus Christ and united with the Methodist Church in her native place, of which church she was still a member at the time of her death; and such was her proficiency in study that an ambition stirred within her to do something more than ordinary in that line. The practice of medicine had for her a great charm. She chose it, therefore, as her life-work. She sought special preparation for it at the Eclectic Medical College in Worcester, Mass., and at the Female Medical College in Boston. She received her diplomas in 1860, and for thirty-eight years practiced her profession. For seven years she prescribed for the ills of her fellow townsfolk at Rindge, and then moved to Winchendon, where she remained eleven years; and then she came to Marlboro, where for twenty years she was a familiar figure upon our streets. By her skill and success in medicine and surgery she secured the patronage and won the respect and love of a large number of the inhabitants of the place.

She was married first to J. C. Shepherd, in 1876, who died in 1885; and was afterward married to Rev. N. H. Martin, four years ago. Mrs. Martin was a sister of Mr. Martin's first wife, so at their marriage it was her preference that her husband and his daughter, Miss Florence, should come to her home rather than that she should go to theirs, in order that she might continue her practice where she was well known and firmly established.

She was always prominent in charitable and philanthropic movements, and devoted much of her time and skill to relieving the ills of the indigent without any hope of payment for her services other than the pathetic love of those to whom she ministered; and so forgetful of self-interest was she, that rather than cause distress by sending out her bills, she preferred to suffer perpetual financial embarrassment of the severest nature. She continued her practice as long as she was able to go, and many times answered calls when she herself ought to have been under a physician's care. When she finally had to give up, succumbing to a complication of diseases — pleurisy, gastritis, and heart-failure — her one care was for those who were expecting her professional calls who might never see her face again. Her passage to the "long home" is not only a loss to her family and friends, but also to the city at large.

The funeral services were conducted by Rev. Arthur Page Sharp, assisted by the pastors of the Congregational and Unitarian churches, and by Rev. S. K. Smith. There was a large attendance of the members of the medical profession, headed by Dr. Hoitt, mayor of the city. Many floral tributes were laid upon her bier by relatives, friends, patients, and delegates from several societies with which she was connected. She has entered into the rest of which she delighted to sing. ARTHUR PAGE SHARP.

Brown. — Mrs. Louise Riggs Brown, wife of Joseph E. Brown, died at South Portland, Me., Sept. 9, 1898, aged 49 years. She was born in Georgetown, Me., of Christian parents, and was early led to Jesus, uniting with the Methodist Episcopal Church at the age of fifteen.

Mrs. Brown moved to South Portland sixteen years ago. Being her pastor for three years, I found her of a calm and quiet nature, attending regularly the services of the church, giving expression to her firm faith in Jesus and love for His cause. She

The Health of the Hair

is indicated by its condition. When the natural secretions decrease; when the hair becomes dry, splits at the ends and comes out in combing; when the gloss disappears and the hair becomes gray or faded, the ill health of the hair is indicated. The success of AYER'S HAIR VIGOR is due to the fact that it restores the hair-producing organs to their natural vigor. It encourages and promotes the secretions of the hair follicles, and thus gray or faded hair regains its original color, new growth begins, and lost lustre is restored.

"I have used Ayer's Hair Vigor for fifteen years. It causes the hair to keep its natural color and is a positive cure for baldness." — T. B WEYANT, Weyant, Pa.

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Feb. 6, 1898. PAUL DUPRE, Chaler, La.

I suffered with blackheads and pimples for two or three years until it became chronic. I tried everything imaginable, but it did me no good. CUTICURA SOAP cured me.
Feb. 20, '98. L. V. GILLIAM, Oak P. O., Va.

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CONSUMPTION

loved the house of God and all the means of grace. She was a willing and efficient worker in all the departments of church work — a teacher in the Sabbath-school as long as she was able to attend, and greatly interested in missions, being secretary of the W. F. M. S.

For the last five years she had been a great sufferer, but bore her sickness with Christian fortitude. Her last words were: "The whole wide world for Jesus, and Jesus Christ the righteous!" She was a great lover of ZION'S HERALD, having read it from girlhood. A faithful wife and devoted mother has departed. Her memory is precious. We bespeak prayers for her husband and only daughter. T. P. ADAMS.

Benton. — Abigail Kenneson was born March 1, 1813, in Taunton, Mass., and entered the unseen life from South Manchester, Conn., July 20, 1898.

Her ancestors were among the early families of New England. On Feb. 26, 1883, she was married to Rev. Sanford Benton, in North Leominster, Mass., and was a sympathetic sharer of his ministries of love for twenty-seven years. In 1862, when he was transferred to the higher activities of heaven, Mrs. Benton came to South Manchester, where she continued to make her home with her beloved children, Sanford M. and S. Adelaide Benton, until summoned to "the glad home-land not far away."

Hers was a singularly modest and retiring nature, and yet her moral courage and strength of character made her presence felt wherever she was. Her pastors all would testify to her constant attendance upon the means of grace. Few listeners were more attentive, keen and charitable, and therefore few more inspiring and helpful. Thoroughly upright, the truth, as she saw it, so possessed her that she was eminently faithful to the home, the family, her friends, to the memory of her departed, to the church and its interests, and to God. She lived above the plane of openly criticising people and their motives. Possessing a rare mind, she held lofty ideals and succeeded in inspiring those with whom she came in contact to similar aspirations. Particularly was she ambitious that young people should seek higher education. Books were her companions. She was never alone in their presence. She was fond of art and was enraptured with fine natural scenery. Always industrious, whatever she did, she did thoroughly. In simple dress she went about so long as she was able, doing kindly deeds in a quiet way, winning the love and strengthening the character of all.

Rev. Henry D. Robinson, whose ministry had been largely inspired by a long and close friendship, was present at the funeral and spoke in beautiful words of the life that has been an inspiration to so many. Mrs. Benton was laid beside her husband in Mt. Hope Cemetery, Boston.

JULIAN S. WADSWORTH.

WOMEN NEED NOT BE DISCOURAGED

The nervous tension under which most of our women constantly live affects the female organism seriously. Heavy household burdens, social gayeties, work in some commercial establishment, any of these duties seem impossible to women who are ill, and yet they keep up for a time under pressure of the demands upon them. When they do break down, the advice and treatment they receive from their family physician do not go to the root of the trouble, and they get no better. They are discouraged, worn out, tired of life. The great specialist in women's diseases, Dr. Greene, of Nervura fame, 34 Temple Place, Boston, Mass., has shown thousands of women, who thought themselves hopeless invalids, the way to health. His office is open to all women for free consultation and advice, or if you will write him about your case, he will advise you by mail absolutely free of all cost, and confidentially. The glorious remedies discovered by this profound physician are an invaluable boon to women. It costs nothing to be put on the road to health, and all ailing women should write Dr. Greene at once.

Godding. — Mrs. Martha M. (Donnell) Godding was born in Wiscasset, Me., May 23, 1824, and passed to a higher life, Sept. 19, 1898.

She was the daughter of Rev. Moses and Martha Donnell, of precious memory in East Maine Conference. Two brothers — Jerry of Portland, and Moses of Pittston — survive her. An only sister, Mary C. (Johnson), died two years ago. June 15, 1854, she was married to Granville Godding, of Windsor, who in submission awaits the call, "Come up higher." Two daughters, Clara G. (Jewell) and May E., though stricken with grief, live to cherish their mother's name and to honor her faith. One son, Charles W., died in the faith, Oct. 6, 1877.

Mrs. Godding was converted early in life, united with the church, and was for many years an efficient official member. She took a deep interest in all the work of the church, and was a regular reader of ZION'S HERALD. She was a woman of deep piety, rare patience and self-possession, strong conviction and faithfulness to duty. Her home was open to all, and none departed without a benediction. Methodist preachers always found a delightful welcome. Our local church has met with a great loss. Earth is poorer, while heaven is more attractive.

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NEWS OF THE WEEK

Wednesday, November 9

— The national election yesterday generally favorable to the Republicans; Col. Roosevelt elected Governor of New York by about 20,000 plurality.

— Gen. Miller, with Kansas and Wyoming troops, sails for Manila.

— The loss incurred on account of the explosion and fire in the Capitol at Washington not as great as at first reported.

— Sixty-second anniversary of the founding of Mt. Holyoke College.

Thursday, November 10

— The American Peace Commissioners return an answer to Spain's protest that the Philippines were surrendered after the peace protocol was signed, denying all their claims.

— Cuban Assembly votes to lay aside their arms; a committee appointed to visit the United States and confer with the President.

— The heavy storms on the English coast cause many wrecks; two large steamers reported ashore in the Clyde.

— The Roumanian arrives in New York from Porto Rico with the 3d Illinois regiment.

— Private postal cards are now admitted in the foreign mails.

— Dedication of the new dormitory of the Soldiers' Home, Chelsea, Mass.

Friday, November 11

— The cruiser Newark arrives from Porto Rico with Admiral Schley; he brings the report of the Evacuation Commission.

— A monument unveiled at Rutgers College, New Brunswick, N. J., to the memory of Dr. John Blair Gibbs, who was killed at Guantanamo, July 12.

— Steamer Westmeath abandoned at sea; loss $1,000,000.

— Atlantic Copper Mine near Houghton, Mich., is on fire; 500 men out of work.

— In Wilmington, N. C., nine Negroes were killed, several whites wounded, and a Negro newspaper building burned, as a result of the feud between whites and Negroes.

— Luigi Luccheni, who assassinated the Empress of Austria, sentenced to imprisonment for life, there being no capital punishment.

— The capital of the United States of Central America has been removed from Amapala, Honduras, to Chinandega, Nicaragua.

Saturday, November 12

— The War Department, after inspecting the Bay State, decides to buy her to carry stores and supplies to Cuba and Porto Rico.

— The promoters of the chain-letter fund in aid of the Bay State are trying to break the chain, as money enough has been received.

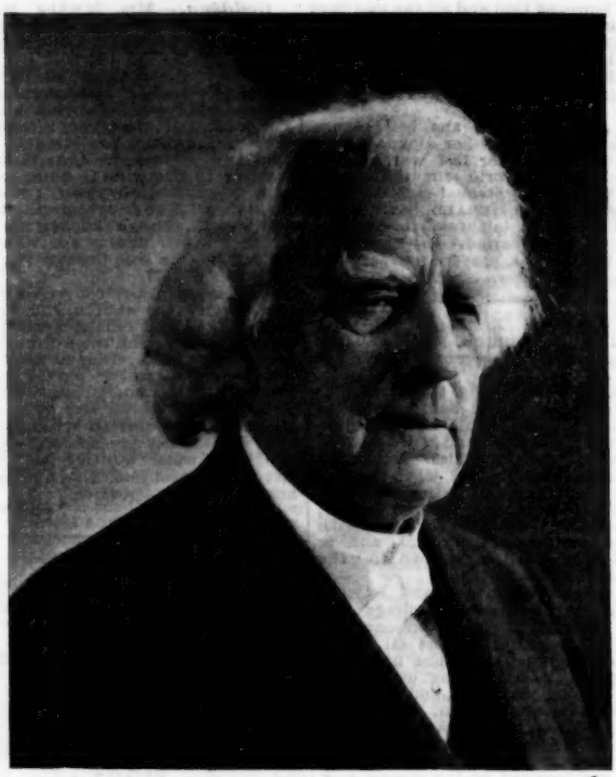
— Annual convention of National Woman's Christian Temperance Union opens in St. Paul, Minn.

— Navy Department presents Miss Helen Gould with a 12-inch projectile for the decoration of her grounds at Lyndhurst.

— The Virden strike is ended; the miners gain their point.

— Death of M. de Brille, formerly Danish minister to Washington.

— Norwegian Parliament adopts a resolution for a purely Norwegian flag, with no emblem of union with Sweden.



The Late Dr. Luke Hitchcock

A telegram from East Orange, received late on Monday afternoon, after our editorial pages had gone to press, announced that Dr. Hitchcock, the Nestor of Western Methodism, died on Saturday evening.

In his "Worthies and Workers of the Rock River Conference," the author, Rev. A. D. Field, says: "When I attended the Rock River Conference for the first time (in 1849), there were four men who were leaders on the Conference floor and in business. These were Richard Haney, A. E. Phelps, Philo Judson, and Luke Hitchcock; and when I attended last, in 1891, Luke Hitchcock was a leader still." At the last session of this Conference, Dr. Hitchcock, with his fine face crowned with its mass of snow-white hair, was what he has been for fifty-eight years, one of the most conspicuous figures on the floor of the Conference, and one of the most conscientious and tireless workers in its behalf.

Luke Hitchcock was born in Lebanon, N. Y., April 13, 1813, the son of Julius Hitchcock, a native of Connecticut, and Myra Ingersoll, of Great Barrington, Mass. He was converted at the age of seventeen. At twenty-four he was married. He united with the Oneida Conference in 1834, and filled a good grade of appointments. His work was taxing, and his health began to fail. In 1839 he determined to try the Western climate. In 1841 he was admitted to the Rock River Conference and appointed agent of the Rock River Seminary. Two years later he became pastor of Clark St. Church, Chicago. From 1844 until his election in 1860 as Western Book Agent, he served, with the exception of four years, as presiding elder. After twenty years in the Book Concern, he returned in the fall of 1880 to the presiding eldership. Five years later he became superintendent of the Chicago Home Missionary and Church Extension Society, holding that office for five years. He then took a supernumerary relation for a year. In 1891 he was appointed superintendent of Wesley Hospital. The following year his name was recorded among the superannuates. From 1893 he has served as corresponding secretary of the Superannuates' Relief Association. He was first elected to General Conference in 1852, and was re-elected to many subsequent sessions.

These items barely suggest Dr Hitchcock's great activity. He could not be idle. He felt to the last that he was charged with duties which he could not omit or slight. He was exceedingly jealous of the good name of the church, and believed that only through the church could any permanent good come to society. He was, during his long and active life, a Christian optimist. Though converted in those days when to be a Methodist meant to be an uncompromising Christian, he believed that "there has been no loss in the teaching of Christianity as an experience, while as regards the work of the church through its educational institutions and publishing houses and its connectional societies there has been great improvement." To such improvement Luke Hitchcock has contributed a man's full share. Of him the church may say: "Well done, good and faithful servant!"

Monday, November 14

— The transport Manitoba sails from Savannah for Nuevitas, Cuba, with General Carpenter and six troops 8th regular Cavalry.

— Gen. Garcia enters Havana and is enthusiastically greeted by crowds.

— Commander Craven of the Potomac ordered by the Navy Department to take possession of the Maria Teresa, and to drive off the looters.

— The Orden Publico of Havana disbanded after part payment of arrears; Havana reported quiet. Spanish troops refuse to leave Cuba until arrearages are paid.

— The battleships Oregon and Iowa reach Rio de Janeiro.

— The President and Attorney-General Griggs decide that there is no warrant for Federal interference in the race troubles in North and South Carolina.

— Earl of Minto arrives at Quebec and is sworn in as Governor-General of Canada; his predecessor sails for England.

— Government of Norway negotiates a loan of 20,000,000 crowns for military purposes.

Tuesday, November 15

— The four new monitors for the Navy are to be double instead of single turreted.

— War tax is not to be abolished; no revision of tariff to be made at the coming session of Congress.

— Refugees from North and South Carolina appeal to Washington authorities for justice.

— Forty buildings burned at Dawson City.

— Meeting of Cuban bondholders in Paris to appeal to Spain and the United States for recognition of their claims.

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